LIVING LOVES
BETWIXT
CHRIST
AND
DYING CHRISTIANS.
A
SERMON
PREACHED
At *M. Magdalene Bermondsey* in *Southwark*, neer *London*, *June* 6. 1654. At the Funerall of that faithfull Servant of Christ,
Mr. JEREMIAH WHITAKER,
Minister of the Gospel, and Pastor of the Church there.
With a Narrative of his exemplary Life and Death.

By SIMEON ASHE,
his much endeared Friend and Brother.

Together with POEMS and ELEGIES on his death, by divers Ministers in the City of *London*.

The Second Edition, wherein sundry Errata's in the former, by reason of the Printers haste, and the Authors absence, are amended. Many other Poems and Elegies are also added.

The righteous perish, and no man layeth it to heart, and mercifull men are taken away none considering that the righteous is taken away from the evil to come. He shall enter into Peace, they shall rest in their beds, each one walking in his uprightenesse. Isai. 57. 1, 2.

London, Printed for *Ralph Smith*, at the Bible in Cornhill, neer the Royall Exchange. 1654.

UMI

The Licencer's Epistle to the READER.

IT is reported in the life of Ambrose, *that when he heard of the death of any holy Ministers he would weep very bitterly. The like I read of* Philo, *that when he came into any Town or Village, and heard of the death of any good man there dwelling he would mourn exceedingly because of the great loss that place and the whole Church of Christ had received thereby. How much more cause have we of this age to lament our condition, who have in few years lost so many precious Saints, and so many Reverend, Learned, & godly Ministers; Surely this sad providence of God speaks with a loud voice, that miseries and calamities are hasting upon this Nation.* For the Righteous perish (*saith the Prophet*) and no man layeth it to heart, and merciful men are taken away, no ne considering that the righteous is taken away from the evil to come. *Thus* Austin *dyed a little before* Hippo (*wherin he dwelt*) *was taken. And* Paræus, *before* Heilderbergh *was sacked. And* Luther *immediately before* Germany *was ouerrun with war and bloodshed.* * *And now of late years many eminent Lights have been extinguished in this Nation, to foresignifie the great darknesse that is coming upon us. Amongst which, I cannot but reckon my reverend brother Mr.* Jeremiah Whitaker *at whose Funeral this ensuing Sermon was preached. If I should enter upon his commendation, I might truly say what* Nazianzene *doth of his sister* Gorgonia, *That I have more cause to feare least I should speake* below, *then above the Truth; for he was a* burning *and a* shining *light in this our* Israel; *a* Messenger *and an* Interpreter, *one among*

Ambrosii vitâ per *Paulinum* scriptâ, flebat amatissimè quotiescunque fortè nuntiatum illi fuerat de cujuscunq; sancti obitu sacerdotis, &c. Isa. 57. 1.

*Mr. *Scuddar.*
Mr. *Gresle.*
Mr. *Ferriby.*
Mr. *Ludlam.*
Mr. *Nat. Ward.*
Dr. *Gouge.*
Dr. *Hill.*
Mr. *Walker:*
Mr. *Conant.*
Mr. *Wilson.*
Mr. *Paramoor.*
Mr. *Gataker,* &c.

Ὥστε οὐ τοῦτον ἐγὼ φοβοῦμαι φόβον μή τι τὴν ἀλήθειαν ὑπὲρ δράμωσιν, ἀλλὰ τυραντίον, μή τι τῆς ἀληθείας ἐλλείπωμεν:

a

a thousand; a Bezaleel *in Gods Tabernacle, a true* Nathaniel *that by his integrity, humility, constancy, charity, publickness, and peaceableness of spirit, and by his diligence and faithfulness in preaching the Gospel, made his life both amiable and desirable. He was (yet not he, but the grace of God with him.)*

Naz. Oratio Funebris in laudem Patris sui, &c.

Ἄνθρωπος τοῦ Θεοῦ, πιστὸς θεράπων, οἰκονόμος τῶν τοῦ Θεοῦ μυστηρίων, ἀνὴρ ἐπιθυμιῶν τοῦ πνεύματος, στύλος καὶ ἑδραίωμα τῆς ἐκκλησίας, θέλημα, Κυρίου, φωστὴρ ἐν κόσμῳ λόγον ζωῆς ἐπέχων, φύσεως ἄγαλμα, πίστεως ἔρεισμα, καὶ πνεύματος καταγώγιον. *And though I wil not say what* Nazianzene *saith of* Athanasius, that to commend him, were to commend Vertue, because all Vertues were contracted in him; *yet this I will say (which is also said of* Athanasius,*) That he was* Ἀδάμας, καὶ Μαγνῆτις, *An* Adamant *and a* Load-stone. *To all that conversed with him he was as a* Load stone, *to draw their hearts to love him: but in the cause of God, and in reference to the Truthes of Christ he is as an* unconquerable Adamant. *He was a* Jeremiah *both in mourning for and witnessing against the sins of the times. He was a second* Whitaker, *though not so eminent in learning as to be (what is said of him)* Mundi miraculum, Academiæ oraculum; *yet he was (which is also said of him)* sound in the faith, *one that had no private opinion, that did not* in veteri viâ novam semitam quærere, *seek out new pathes of his own, but kept the old way and the old path,* That had a great wit without any mixture of madness.

Ἀλανάσιον ἐπαινῶν ἀρετὴν ἐπαινέσομαι, ταύτον γὰρ, ἐκεῖνον τε ἐπαινῶν, καὶ ἀρετὴν ἐπαινέσαι, ὅτι πᾶσαν ἐν ἑαυτῷ συλλαβὼν εἶχε τὴν ἀρετήν.

In vita D. *Whitakeri* Oratio Funebris.

It is very disputable to me, whether he preached more by the heavenlyness of his Doctrine, or by the holinesse of his life. Sure I am, he had this peculiar dispensation, That he preached as effectually by his death as by his life or Doctrine. For the manner of his sicknesse and death speaketh to all that saw it, or shal now know it by reading this Sermon.

1 *That the* best of men *are subject to the worst of* Diseases; That all things come alike to all, that no man knoweth love or hatred by all that is before him.

2 *That though the Lord cause his children to passe through the* waters *and through the* fire, *yet he* will be with them, *so as the* waters *shall not* overflow *them, nor the* fire *burn them.*

Though

Though they are troubled on every ſide, *yet they are not* diſtreſſed; *though* perplexed, *yet not in* deſpair, *though* perſecuted, *yet not* forſaken; *though* caſt down, *yet not* deſtroyed. *For ſo great was the patience that God meaſured out to this our* dear Brother, *that though he* groaned, *yet he never* grumbled; *though he often* mourned, *yet he never* murmured, *nay, though he often* roared *by reaſon of the greatneſs of his pain, yet he always* juſtified *and* magnified God; *and this he did ſo conſtantly, and in ſuch a degree and proportion, that as it is ſaid of* Job, *ſo it will be ſaid by the Saints that ſucceed us, for their mutual conſolation and encouragement;* Ye have heard of the patience of Whitaker, *He had an* ulcerated fleſh, *but a* ſound *and* whole ſpirit, *and that made him bear his infirmity; he had a* ſtone *in the bladder, but a very* tender *and ſoft* heart; *he had a body* gangren'd *but a ſoul* unbeleapred *with ſin. I heard him often ſay with thankfulneſſe, That under all his bodily ſufferings, he had a bleſſed calmneſſe, and quietneſs in his ſpirit;* that God *ſpake peace; that though he* roared *for pain, yet the divel was chained up from* roaring *upon him.*

It was no ſmall delight to me to behold the tears that were ſhed at his Funeral. Not that I was glad that there was ſuch cauſe of ſorrow, but to ſee (in theſe dayes, eſpecially wherein the godly Miniſtry is ſo much undervalued) a Miniſter that neither lived undeſired, *nor died* unlamented: *of whom it may be ſaid, as is of* Stephen, That devout men carried Stephen to his burial, and made great lamentation over him. *But I will not detain the Reader from beholding theſe things more largely related in the following Sermon, by one that was his* fidus Achates, *and as dear to him as* Jonathan *to* David. *The Lord ſanctifie this example to all that ſhall hear of it, and fit us his Miniſters that ſupervive, to preach and live as he did,* To fight a good fight, to finiſh our courſe, and to keep the faith, that ſo we may at laſt obtain a crown of righteouſneſs which the righteous Judge wil give at the laſt day to all that love his appearing. So prayeth

Your ſervant in the work
of the Miniſtry
EDM. CALAMY.

To the Right Honourable

ELIZABETH, Counteſſe Dowager of *Exeter*.

MADAM,

HOw irreſiſtible is the Power of Love and Importunity? The holy Scriptures do plentifully manifeſt, that divine love doth ſet Gods All (whether within or without himſelf) on work for his childrens good, and that his childrens importunity hath in all Ages prevailed with his Omnipotency, to appear for their comfort: And multitudes of daily experience do evidence the prevalency of theſe two Arguments among the ſons of men. My ſelf makes one inſtance for the verifying hereof, by preaching at Reverend, worthy Mr. *Whitakers* Funeral, and by printing my Sermon with the Narative of his memorable life; both which come abroad with enlargments; becauſe ſtraights of time, and the diſcompoſedneſs of my ſpirit through grief, would not ſuffer me thus fully to dilate upon in the pulpit. Madam, I am confident that your Ladyſhip can of your own knowledg, not only atteſt the truth of moſt paſſages in my Narative, but add alſo much more from your own obſervation, which will render his memory precious unto poſterity.

And will your Honor give me leave to give ſome further account unto the world, wherefore I have preſumed to dedicate unto your Ladyſhip theſe expreſſions of my great reſpect to my precious much endeared brother Mr. *Jeremiah Whitaker*; Gratitude is at the bottom of this Dedication. *Madam*, As I ſhall always really acknowledge your Honours favour towards my worthleſs ſelf; ſo I judge

judg it meet to make known upon this occasion, that more then many thanks are most due unto your Ladyship from all Mr. *Whitakers* Relations, for your many and great testimonies of your constant respects unto him all his life long since your first acquaintance with him. I have often heard him mention before the Lord with praises and prayers, your Honours abundant kindnesses, both unto himselfe and his family, which I believe are on record in heaven to be fully recompenced in due time, because they were the products of your sincere love unto him, as the faithful Minister of Jesus Christ. *Madam*, there are not many who be so deeply sensible as your selfe of the great losse sustained by the death of this holy man of God: What mine own loss is, I had rather expresse it before the Lord, then publish it unto the world. He was (*Madam*) a faithful servant to your immortal soul, the welfare whereof God in mercy hath given you to mind much more then all matters sublunary whatsoever. In reference hereunto, he was your wise counsellour, in all your doubts and difficulties, your compassionate comforter; in all straights and sorrowes, your vigilent physician to prevent spiritual sickness and infection; your zealous Incourager in all wayes of holy service, and a daily Remembrancer of you and yours before the Throne of Grace. Though these things speake your loss, which may warrantably afflict your heart, yet I beseech you (good Madam) consider with comfort, that notwithstanding this bucket be broken (as *Dr. Preston* was wont to expres it) nevertheless the fountain of light, life, grace, strength, comfort and satis faction is still at hand, ever full, and alwayes flowing. He who is now removed, out of the *Land* of the living, (to be serviceable by preaching, praying, conference no more) was only one of those golden pipes through which the God of your mercies conveyed relief sweetly and seasonably unto your soul: the wel-head is not removed, and many other choice conveyances of grace & consolation from Christ be still continued to you. Let this therefore be the language of your faith. The Lord liveth, and blessed be the

God

God of my ſalvations, who will never forſake nor faile the ſoul which in humility and faithfulneſs doth depend upon his Majeſty. And (*Madam*) Mr *Whitaker* his rich receipts of much ſanctifying grace, ſtrong confidence, invincible patience, undaunted courage, un-interrupted peace, with pure elevating joyes from the Lord may encourage the hopes of the pooreſt Chriſtians to expect great things from heaven, according to their neceſſities and deſires, becauſe God is no reſpecter of perſons, but free and liberal in the communications of his peculiar goodneſs. Theſe are the words of his grace, *Open thy mouth wide, and I will fill it.* Pſal. 81. 10. *If any man thirſt, let him come unto me and drink. He that believeth on me, (as the Scripture hath ſaid) out of his belly ſhall flow rivers of living water,* Joh. 7. 37, 38. The Almighty hath given you ſome taſtes of that incomparable fruit which comes from the Land of promiſe, that you may be encouraged to hold on in the way thither with cheerfulneſſe and perſeverance. *Madam,* It is no ſmall addition unto your Honour here, and it will undoubtedly make to your happineſs hereafter, that you do own God in unwearied attendance upon his ſacred Ordinances laying forth your ſelf for his name faithfully with that prudence, ſelf-denial, and plaineneſs of heart wherewith he hath adorned you, through his rich mercy in Jeſus Chriſt. *Madam,* I humbly beg pardon for this my boldneſs, and crave leave to ſubcribe my ſelfe

(*Madam*)

Your Honours humble Servant,

SIMEON ASHE.

JOHN 11.11.
Our friend Lazarus *ſleepeth.*

THeſe are the words of Chriſt concerning *Lazarus*, and they ſpeak 1. His relation. 2. His diſſolution:

Firſt, the relation was friendſhip, wherein we are to obſerve,

1. How far this friendſhip was extended, *viz.* both unto Chriſt, and to his Diſciples, *our friend.* It is not my friend, or your friend, but *our friend*, both yours and mine.

2 That this friendſhip was acknowledged by Chriſt himſelfe, not only while *Lazarus* was yet alive, but even now when he was dead, *Our friend Lazarus ſleepeth.*

In the ſecond part of the Text (*viz. Lazarus*'s diſſolution) we may note

1 The truth aſſerted (*viz.*) that *Lazarus* though a friend both to Chriſt and to his Diſciples, yet he was dead.

2 The Metaphor whereby it is expreſſed, which is taken from natural ſleep. He ſleepeth.

3 The notice which our Saviour took of *Lazarus* his deceaſe. This he reporteth unto his Diſciples, he ſaith unto them, *Our friend Lazarus ſleepeth.*

Thus from this plaine diviſion of the Text, I proceed unto the obſervations which do from hence offer themſelves naturally unto our conſideration. And the doctrines will be ſix in number, *viz.* three from each part into which the Text hath been divided.

Doct. 1. The first is this, *viz. That there is a mutual friendship betwixt Christ and true Christians.* Our Lord himselfe here calleth *Lazarus friend.* And that this friendship was mutual, it is evident from this history.

First, the love of *Lazarus* towards the Lord Jesus was witnessed by the many entertainments and hearty welcomes which he recived at his house. And the frindship of Christ unto *Lazarus* is attested by his sisters, formerly, *He whom thou loueſt is sick,* ver. 3. and by this our Evangelist, *Jesus* loved *Martha,* and her sister and *Lazarus, ver.* 5. And the *Jewes* said, *Behold how he loved him. ver.* 36. yea our Saviour himselfe in the Text calleth him *friend.*

Now as it was betwixt Christ and *Lazarus,* so is it likewise betwixt Christ and all real Christians; their friendship is mutual, The word *friend* expresseth love, and this love hath its vicissitude amongst frinds. As tennise balls with rackets are banded and returned too and fro, so love amongst cordial friendes hath its intercourse, it is received with acceptance, and returned with requitals. *Greater love has no man then this, that a man lay down his life for his friends* This expresseth Christ his love to his Christian friends. *Ye are my friends if yee doe whatsoever I command you.* This speaketh the love & friendship of Christians to Christ. And you must know that this affection of love was not only betwixt Christ and some peculiar Christians, to Christ as his Disciples and *Lazarus,* but betwixt him and all other soundhearted Christians also. When he preached to a very *great multitude of people,* having warned them to take heed of hypocrisie, he useth this compellation, *I say unto you my friends.* And long before his incarnation this was the language of Christ (the essential Wisdom of the Father,) *I love them that love me.* Whereas it is sometimes said of our friends, that they have onely one soule in several bodies, it is most true, being applyed unto Christ and single-hearted Christians. *The Spirit of God dwelleth in them, and if any man hath not the Spirit of Christ he is none of his.*

Φίλος amicus, qui amat, vel qui amatur. Steph. Thesau.

John 15.13.

John 15.14.

Luke 12.1,5.

Prov. 8.17.

Anima est non ubi animat, sed ubi amat.

Rom. 8.9.

As friends, being, in point of friendship, acted by the same

ame principles, they will and nill the same things. So it is with Jesus Christ and those who who are unfained friendes unto him. As the Apostle *Paul* thus adviſed the *Philippians*, Let *the ſame mind be in you that was in Chriſt*; ſo he affirmeth of the Saints at *Corinth*, that *they had the mind of Chriſt*. *Eadem velle et nolle eſt firma amicitia.* Philip. 2. 5. 1. Cor. 2. 16.

The obligations of love are ſo ſtrong upon friends, that they can heartily ſay one to another, *I am as thou art*. The Lord accounted *Abraham his friend*, and it is conſiderable how God and *Abraham* being friends did communicate themſelves, with their all, unto each other. 2 Chron. 18. 3. Eſay 41. 8.

As God by way of covenant promiſeth to be an *all ſufficient* portion unto him, to *bleſſe thoſe who bleſſe him, and to curſe ſuch who curſe him*, and to beſtow *Canaan* (the land flowing with milk and hony) *upon him*: ſo *Abraham* gave up himſelfe wholly to be at Gods diſpoſing, in regard of his habitation, to *dwell where* his Majeſty would ſettle him; and in reſpect of his relations to *command his children and his houſhould after him to keep the way of the Lord, to do juſtice and judgment*. In this manner Chriſt and believers, they are for each others, with their All, even as for themſelves. I *am my beloveds* (ſaith the loving, beloved Spouſe) *and my beloved is mine*. They are the ſame 1. In their wils; as they in things moſt difficult and croſſe to themſelves (in apperance) doe ſay, *The will of the Lord be done*. So Chriſt is ready to ſpeak unto them, in reference to the reguler motions of their wils, as once to the woman of *Canaan*, *Be it unto thee even as thou wilt*. Gen. 17. 1. Chap. 11. 3. 2 Chron. 20. 9. Gen. 12. 1, 5. Gen. 18. 19. Cant. 2. 16. Acts 21. 14. Matth. 15. 28.

2 In their *deſires*; As theſe are their breathings: *there is none upon earth that I deſire beſides thee*. So his *deſires are towards them*. Not long before his departure from his Apoſtles, to evodence his deſires of ſpiritual fellowſhip with them, *He ſaid unto them, with deſire I have deſired to eat this Paſſeover with you before I ſuffer*. Pſal. 73. 25. Cant. 7. 10. Luke 22. 15. ἐπιθυμίᾳ ἐπεθύμησα.

3. And in their *deſigns*. As this is in their eyes and aims, that whether *by life or death Chriſt may be magnified in them*. So he *will never turne from them to do them good, but will rejoyce over them to do them good*. Phil. 1. 20. Jer. 32. 40, 41.

These are briefe hints in reference to the doctrine, more generally considered. In the more distinct handling of it, both the branches are to be taken apart, and particularly to be discoursed upon.

And here give me leave to premise the reasons wherefore I shall discourse of this mutual friendship under the notion of love, in a latitude: *viz.* because, 1. The word, *Friend* (as we already hinted) speaketh *love*. 2 In this History these phrases signifie the same thing; *viz. friend Lazarus*, and *Lazarus loved*. 3. And the holy Ghost elsewhere useth these words indifferently, *viz. friend, beloved*.

Branch [1.] That real right bred Christians are friends unto Christ. His endeared Spouse speaketh this openly; *this is my beloved, and this is my friend, O Daughters of Jerusalem.* Cant. 5.16. Answerable whereunto is the language of the Gospel-Prophet, *a song of my beloved to his vineyard.* Esay 5.1. Let it be noted that Christ is not looked upon and loved as an ordinary friend, but as an extraordinary, either a friend already marryed, or one affected singularly with expectations of marriage. *The virgins love thee.* Cant. 1.3. And indeed, none doe love Christ sincerely, who doe not love him singulerly superlatively. Let his owne words bee well weighed; *He that loveth father or mother more then me, is not worthy of me and he that loueth son or daughter more then me is not worthy of me.* Matth. 10.37.

Certè illi non amant Christum; qui aliquid plus quam Christum amant. Aug.

This assertion is bottomed upon good reason, because Christ both in his owne personal excellencies, and communicated advantages, is infinitely better then any creature with its faireſt amiabilities whatsoever.

Now this their love is not blind, but it *aboundeth in all judgement and knowledge*, as will be manifest by these four reasons following. Phil. 1.9.

Reason 1. Because of his incomparable, unparallelled beauties. This account his dear Spouse giveth of her strong inflamed affections; *My beloved is white and ruddy, the chiefest among ten thousand. His head is as the most fine gold.* Cant. 5.10. And having metaphorically commended him from the head to the foot, she thus concludeth, *This is my beloved, and this is my friend.* vers. 19.

His

His graces which are like to a moſt fragrant perfume, do inamour the hearts of all them who are truly ſpiritual. *Becauſe of the ſavour of thy good ointments, thy Name is as an ointment powred forth, therefore do the Virgins love thee.* And in the ſong of conjugal loves, this is rendred as the reaſon of thoſe ſparklings, *Thou art fairer then the children of men. As there was not among the children of Iſrael a goodlier perſon then Saul, from the ſhoulders upwards he was higher then any of the people:* So Jeſus Chriſt doth wonderfully over-top and exceed in all rich endowments, the moſt aimable creatures in the world. And as in all *Iſrael there was none to be ſo much praiſed as Abſolom for his beauty; from the ſole of his foot even to the crown of his head there was no blemiſh in him* (and this might be ſome reaſon of *Davids* great love towards him.) So in the Lord Jeſus, there are perfect beauties without the leaſt blemiſhes: *Hee is altogether lovely.* No wonder therefore that wiſe, knowing Chriſtians do chuſe and value, and embrace him with vigorous loves.

Cant. 1. 3. Pſal. 45. 2. 1 Sam. 9. 2. 2 Sam. 14. 25.

Reaſon 2. Becauſe of his famous, magnanimous undertakings and adventures as Mediator, that he might at once advance his Fathers glory, and the happineſs of his Elect.

1 Sam. 18. 1. We read that *Jonathans ſoul was knit to the ſoul of David, and that he loved him as his own ſoul,* becauſe upon a Duel he had encountred and conquered the Monſter *Goliah*, who had blaſphemed God & vilified his people. Now this ſervice was low and inconſiderable, being compared with Chriſts renowned exploits, who hand to hand combated with the divel in the wilderneſs for the ſpace of *forty daies*, who *ſpoiled principalities and powers, made a ſhew of them openly, triumphing over them in his croſs.* Who did bear up bravely againſt the power of darkneſs to be quell'd under the weight of divine juſtice to be ſatisfied, and under the flames of his Fathers diſpleaſure to be quenched. Theſe & the like rare actings of Chriſt being pondered by Chriſtians do draw forth their hearts in friendſhip towards him.

Luke 4. 2. Col. 2. 15.

He

John 10. 17. He himself saith, *Therefore doth my Father love me, because I lay down my life.* And how can new born Christians, partakers of the divine Nature, be otherwise affected upon the same account towards their blessed Master?

Reason 3. Because of their manifold rich receipts from Christ. *Davids* heart giveth out loves to the Lord, because upon his Psal. 116.1,8. prayers he had delivered his *eyes from tears and his feet from falling*. Now Christ hath rescued his people from wrath to come, and that without respect to their requests, yea before they sought him.

Luke 7. 47. 1 Sam. 19. 5. Our Saviour himself giveth this as the reason wherefore the sinful woman loved him, *Many sins are forgiven her, therefore she loveth much.* And *Jonathan* by this Argument laboureth to win *Sauls* heart towards *David, Because the Lord by him wrought a great salvation to all Israel.*

2 Cor 5.14. In this respect the Apostle *Paul* was rationally under the constraint of commanding Loves to Christ, because of quickning grace received by his death.

Now if I should here discover our large enjoyments from Christ, it would abundantly appear to every ingenuous soul, that there is sufficient cause wherefore he should be accounted and affected as an incomparable friend.

Gal. 3. 13. Eph. 2. 14, 16. Gal. 1. 4. 1 Cor. 15. 55. Ephes 1. 3, 6. 1 Cor. 1. 30. and 2, 1, 20. By him we are delivered from sin and hel (as is hinted even now) from the curse of the Law, the hater of God, the deadly snares of the world, and the poison sting of death. *We are blessed with all spiritual blessings in heavenly places. We are accepted in the Beloved. He is made unto us Wisdome, Righteousness, Sanctification and Redemption.* And all the *Promises of God are in him Yea, and in him Amen.* How rationally therefore doth living love to Christ spring out of this root?

Reason 4. Because of their full expectations from him for the future, even unto soul satisfaction and that to eternity. Many chearing cordials are handed to Christians from Christ here upon earth; in which regard he doth lye as a *bundle of myrrhe between their brests*; but he reserveth the *best wine* for the last. Whatsoever for kind, or for measure the believing

Cant. 2. 13.

John 2. 10.

Christi-

Christians comforts are here, yet to be with Christ in heaven will be *far better*; and this, this in glory is looked for through Christ. This consideration causeth their love unto Christ to break forth in a great flame. Let the words of the Apostle be weighted for the evidence hereof, who having spoken both of the *Inheritance incorruptible, and undefiled, that fadeth not away, reserved in heaven*, as also of the assured Preseverance through *Gods power*, and all this by *Christ*, he adds *Whom having not seen, yet ye love*. Ingenious Christians duly weighing the worth of their future happiness, dearly purchased by Christ, and undoubtedly to be possessed by them through Christ, do hereupon practically couclude, that nothing can be imagined more reasonable then this, that they should love him as their special friend.

Phil. 1. 13.

1 Pet. 1. 3, 4.

1 Pet. 1. 8.

Thus from confirmation, I proceed to the Application of this Truth by way of Use; which I will progound under three heads; *viz.* 1. *Information.* 2. *Examination.* 3. *Exhortation.*

Sad therefore is their condition who are not loving friends unto Jesus Christ. For doubtless though they be by profession, & in the estimation of others true Christians, yet they are but only *Slips* in Christianity. As *Judas*, &c.

Use 1.

Our Sauiour speaketh roundly unto such: *If God were your Father you would love me.* And if God be not their father, they are questionlesse the Devils children, children of the curse. How open and expres are the words of the Apostle to this purpose? *If any man love not the Lord Jesus, let him be Anathema Maran-atha.* The heavy and lasting maledictions of God hang over the heads of all them who love not Christ. This is the great severity of God against such who are not friends unto Christ: and that the righteousnesse of his Majesty herein may be manifested, I wish that this may be minded, *viz.* that unfrindlines to the Lord Jesus in Gospel times (wherein) his excellences & deservings are so fuly laid open) doth proceed either from 1 *Infidelity.* Or 2 *Contumacy*; Either people hearing from Scripture of Christs lovelines, do give *God the lye to his*

John 8. 42.

1 Cor. 16. 22.

his face by not believing him, or else their disregard of Christ ariseth from malignity and stubbornes of will, though they yeild to the report of his incomparable worth. And both these are daring, and God-incensing provocations.

1 John 5. 10. *Non à cæcitate mentis, sed à pravitate cordis.* Aug.

Now if any shal be awakened by these flashes of Gods anger, to inquire, Who are to be judged persons void of love to Jesus Christ? I shall refer them for satisfaction to Christs own *words*, both the parable and his exposition of it. The Parable is this, *The Citizens hated him and sent a message after him saying, We will not have his man to raigne over us*. And the Application made is thus expressed, *Those mine enemies, which would not that I should raigne over them, bring them hither and slay them before me*. Therefore all such are proclaimed Christs enemies, Christ-haters, (even by Christ himselfe,) who refuse to submit unto him as their Lord and King.

Luk. 19, 14. 27.

Its no uncharitableness, but judgment according to the Word of truth, to determine those to be no friends unto Christ, whose resolutions are rather to order their lives according to customs, humane traditions, their own humors, and the practices of the multitude, then according to the commands and councels of Christ.

Use 2. It much concerns us all to examine our frindship unto Christ. To quicken this search, these things are considerable.

1 Because many profess much love outwardly, whose hearts affect him not unfainedly. As *David* describeth some counterfeit Courtiers, whose *words were soft like oyle, when there were drawn swords in their bosomes*: Never was Christ more in mens mouths with smooth language then now, when their lives speak treachery against him. *Thus Judas* calleth him Master, and giveth him a kiss, yet was no friend. *Have I not chosen twelve* (saith Christ) *and yet one is a divel?* What Sugared words did the divel use when he designed the ruin of *Adam*, and of all his posterity!

Psal. 55. 21.

John 6. 79.

2 Because the comforts of the Gospel do appertain to them

them alone, whose love is without dissimulation. The Apostles benediction was this, *Grace be with all them who love our Lord Jesus in sincerity.* The rich priviledges of grace are appropriated unto Christs cordial friends. Eph.6. 24.

3. Because Christ (whose *eyes are like unto flames of fire*) doth discern clearly, all them that are false friends, though they pretend fair. We read of many *who believed when they saw his miracles, but Jesus did not commit himself unto them, because he knew all men, and needed not that any should testifie of man; for he knew what was in man.* Rev. 1. 14. Joh. 2. 23. 24, 25.

4. Because we cannot tell how soon we shall be called to the scrutiny. The Lord may be awakning our consciences, and setting them as upon a rack; propound that question unto us, which he asked *Peter* once, and again, and the third time, *Lovest thou me?* But though he should not deal thus with us in our life time, yet be sure we shall be examined upon our departure hence, for after *death comes judgement* infallibly. Therefore it wil be our wisdom in the ways of self-renewing, to say as *Iob* did *When God visiteth, what shall I answer him?* John. 21. 15. Heb. 9. 27. Job. 31. 14.

5. Because by serious self-reflections we may attaine such full assurance of our love unto Christ, that we may with confidence speak with *Peter*, *Lord, thou knowest all things, thou knowest that I love thee.* John 21. 17.

Having thus moved the Examination of your love to Christ, I proceed to give in some Discoveries of Christs loving friends; and the rather, because according to Gods institution, we Ministers are set up amongst people to *try their wayes.* Jer. 6. 29.

And the characters of love being many, I shall be the shorter in them all. True it is, that mens love burning in their bosoms, they many times better express themselvs by sense then Arguments; yet God having in his word held forth manifold Signes of sincere love, it is our duty to make our use of them. *Amor est inter ea qua melius sentiuntur, quam definiuntur.*

1. Love to Christ is always accompanied with hatred of sin. *Ye that love the Lord hate evil.* And the Apostle Psal. 97. 10.

his connexion is obſervable, *Let love be without diſſimulation, abhorring that which is evil:* The ground hereof is threefold; *viz.* both becauſe Chriſt hateth all ſin, he ſuffered death for ſin and is diſhonoured by it. Therefore it is not poſſible, that love unto Chriſt and love unto ſin ſhould peaceably lodge together in the ſame boſome.

Rom. 12. 9.

Quomodo amas Chriſtum, cum adhuc amas quod in te odit Chriſtus, Bern.

2. Love to Chriſt is attended with care to prevent whatſoever might be injurious or diſpleaſing to him. Thus the loving Spouſe layeth this command upon all under her Authority. *I charge you that you awake not my Beloved till he pleaſe.* In like manner *Jonathans* love pleadeth with *Saul* for *Davids* life. *Let not the King ſin againſt his ſervant, againſt David: wherefore wilt thou ſin againſt innocent blood, to ſlay David without a cauſe?* And *Jacobs* affections did project the preſervation of his near relation from ruine. Hence it appeareth therefore, that people of *Gallio* his temper, do not love Chriſt, who *care not* what wrongs are done to Chriſt, in the liberty or purity of his Ordinances and comfort of his ſervants, if themſelves can ſleep warm in their owne well feathered neſts.

Cant. 3.

1 Sam. 19. 4. 5.

Gen. 33.

Acts 18. 17.

3. Love to Chriſt diſcovered it ſelf by ſolicitous enquiries after the mind of Chriſt, fearing leaſt through miſtakes he might be provoked. How inquiſitive were his Apoſtles to know his pleaſure in all particulars, relating to the Paſſover? *The Diſciples came unto Jeſus, ſaying, Where wilt thou that we prepare for thee to eat the Paſſover.* And how timorous was *Abraham* (Gods friend) leſt he might by overmuch boldneſſe incenſe him, when he was mediating for *Sodom!* Shall they therefore be accounted friends to Chriſt who walk at all adventures, without any fears of his frown, or enquiries after his will?

Matth. 26. 17.

Gen. 18.

Res eſt ſollicitiplena timoris amor.

4. Love cauſeth flowings forth of thoughts upon its object. The beatings of the pulſe are according to the heat in the heart. In the *Song of Loves* this is the firſt clauſe, *My heart is inditing of a good matter. I ſpeak of the things which I have made concerning the King.* Sparks

Pſal. 45. 1.

do-

do not more naturally ariſe out of a flaming furnace, then muſings upon Chriſt from the ſoule which is fired with loves towards him. With how much intention, frequency and ſteddineſs doe people think upon the perſons and things which are greatly loved. This conſideration therefore caſts them off as no friends to Chriſt, of whom it may be truly ſaid, in reſpect of diligent meditation, *The Lord is not in all their thoughts.* Pſal. 10. 4.

Amor meus eſt pondus meum.

5. Longings after Chriſt, together with ſatisfactions while he is abſent, are evidences of love unto him. The loving Spouſe ſhakes off ſloath, gets out of bed in the night, and goeth *abroad to ſeek him whom her ſoul loved.* Neither eaſe in a warm bed, nor chamber comforts, nor City contentments could ſatisfie her. Her Beloved ſhe muſt have, and her Beloved ſhe will have, for ſhe is ſick of love. Love like the Load-ſtone is attractive, and the needle touched with it, will unceſſantly move till it ſtand directly North-ward. In like manner will the heart which is well warmed with love to Chriſt: this is its language, *Whom have I in heaven but thee? and there is none that I deſire on earth beſide thee.* Give me Chriſt, or I dye. Cant. 3. & 5. Pſal. 73. 25.

Amor currit per deſiderium. Aug.

6. Contentation in the enjoyment of Chriſt doth demonſtrate love: Some note this from the Greek word, which ſignifieth Love, *viz.* that wherein the heart taketh reſt. When any thing cometh to its center, there it is quiet and ſtill. So it is with the heart which loveth God. This was *Davids* meaning, as ſome Expoſitors judge, when he having expreſſed his love to God, ſpeaketh thus in an holy Soliloquy, *Return to thy reſt O my ſoul.* This reſt the loving Chriſtian attaineth in Chriſt by complacency and dependency. The Spouſe *leaneth* (reſteth her ſelf) *upon her Beloved*, and he for delight *is a bundle of myrrh betweene her breaſts*: whereunto the words of the Apoſtle ſuit very well, *We have no confidence in the fleſh, but rejoyce in Chriſt Jeſus.* For the ſoul which poſſeſſeth Chriſt, and knoweth what it hath in having him, will ſay, I have enough, I have all, I need no more; for in him all wants are either ſupplied or ſanctified. In him juſtifying grace will make up Cant. 8. 5. Cant. 1. 13. Phil. 3. 3.

'Αγαπάω quaſi ἄγαν πάνομαι, valdè acquieſco. *Amor quieſcit per gaudium.* Aug. *Ad Deum, apud quem invenies ſummam tranquillitatem.* Vatabl. in Pſa. 116. 7.

all defects in ſervice. And what is wanting in the ſtreams of creature enjoyments, is given in with more ſweetneſs in the full fountain of his All-ſufficiency.

Eſther 5. 10. & 6. 13. 7. Communication of ſecrets ſpeaketh friendſhip. *Haman* doth unboſome himſelf to his friends, by laying open unto them all his concernments, both croſs and comfortable. And Chriſt bids him who was diſpoſſeſſed of a Divel, *Go home to thy friends and tell them how great things God hath done for thee.* Mark 5. 19.

We can put that into a friends boſom which we would not have blazed abroad in the world. Thus Chriſts friends do tell him of all their troubles, fears, wants, temptations, luſts, as alſo of their comforts, receipts, experiences; upon all occaſions they ſtep unto him, and he knoweth from them by prayer how things go with them, whether by encouragement or diſcouragement in their courſe. 1 Sam. 1. 15. Pſal. 103. 4.

I here remember the ſpeech of *Sampſons* wife, when he concealed what ſhe deſired to know, *How canſt thou ſay, I love thee, when thy heart is not with me?* And doubtleſs our eſtrangement from Chriſt, in not laying open our ſelves upon all occaſions before him, doth more then intimate our unfriendlineſs. Judges 16. 15.

8. Readineſs to comply wth Chriſts command will undeniably prove that we are his friends. Our Lord is often upon this Argument: *You are my friends if you doe whatſoever I command you. He that hath my commandments and keepeth them, he it is that loveth me. If any man love me, he will keep my words.* Thus *Abraham* made it manifeſt that he was Gods friend by being ready to offer up *Iſaac* upon his call. And the Apoſtle ſpeaketh of the *labour of love*, becauſe love will not withdraw from any work, wherein God ſeeth cauſe to employ his friends. The woman who loved Chriſt much, will *waſh his feet, and wipe them with the hair of her head.* This is the language of Love, I account no work too mean, wherein I may ſerve Chriſt. John 15. 15. & 14. 21, 23. Ἀγάπη ab ἄγαν ποιῶν, or ab ἄγειν κατὰ πᾶν. Heb. 9. 10. Luke 7. 38.

9. Love is content to be at any coſt for Chriſt. Hearken

en unto the expreſſions of the loving Spouſe, *At our gates are all manner of pleaſant fruits, new and old, which I have laid up for thee, O my Beloved. And I would cauſe thee to drink of ſpiced wine, and of the juyce of Pomegranates.* The beſt of all kinds, and the beſt of the beſt is provided for Chriſt, if he be Beloved. She who loved much, brought a *Box of oyntment very coſtly.* In like manner, whatever duties Chriſts friends diſcharge, or whatever Ordinances they frequent, they are wont to ſay with *David, I will not offer to the Lord that which coſt me nothing.* They ſcorn to give him the chaff and bran, when others eat the Kidneys of wheat. To be warm and vigorous in creature communion, and *all a-mort*, chil and cold converſing with Chriſt, is an abomination to Chriſts friends.

Cant. 7. 13.
Cant. 8. 2.
Luke 7. 37. with John 12. 3
2 Sam. 24. 24.

10. Love is liberal and free, not grudging any kindneſſe layed forth for a friend. *This is the love of God,* (ſaith the beloved Diſciple) *that we keep his Commandements, and his Commandements are not grievous.*

1 John. 5. 3.

When the moſt is done and endured for Chriſt, the ſoul ſaith, *How* little have I either acted or ſuffered for Chriſt? Oh that it had been more, Oh that it had been more! How little is all my ſervice, how ſmall are all my diſburſments for Chriſt? When *Iacob* had paſſed two Apprenteſhips for *Rachel*, under a ſowre Uncle and churliſh Maſter, wherein he had been pinched with cold, and parched with heat, *They ſeemed to him but a few days, for the love he bare unto her.* And when *Ionathan had ſtripped himſelfe of the robe that was upon him, and gave it to David, and his garments even to his ſword and to his bow, and to his girdle*, we read not of any repinings afterward; and the reaſon was, becauſe *he loved him*, as *his own ſoul:* Chriſts friends look upon him as deſerving over and over again, infinitely more then they ſhall ever be able to requite, and therefore are troubled that Chriſt hath had ſo little ſervice, never repenting that he hath received ſo much. They know that God giveth *liberally and upbraideth not.* Worthy Doctor *Sibs* was wont to ſay, Suppoſing a poſſibility of ſorrow in Heaven, this would

Gen. 29. 10.
1 Sam. 18. 3.
James 1. 5.

would be the grief of the Saints there, that they have done so little for Christ upon earth, from whom they have received so much.

11. Love maketh couragious for Christ. Every one knoweth that St. *Paul* was Christs cordial friend, which he expressed by his magnanimity. *I am ready not to be bound only, but to dye at Jerusalem for the name of the Lord Jesus, for whom I have suffered the losse of all.* Much was lost already, and life it self was now at stake, Let all go (saith love) for Christ.

Acts 21. 13. Phil. 3.

Discipulus plus amat Christum quam timer gehennam, Bern.

Love looketh upon nothing as impossible, or as too difficult to be undertaken. The fearful Hen will fly fiercely at the devouring Creatures which would devour her chickens; and the timorous sheep wil turn head upon a mastiff dog, to secure her beloved Lamb. *Love is strong as death, many waters cannot quench love, neither can the floods drown it.* *Mary*, whose bosom was ful of burning love to Christ, is a rare example of that mettal and fortitude which love breedeth in Christs friends. Shee seeking Christs dead body, and meeting with the Gardener (as she imagined) she speaketh thus: *Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away.* Neither the ghastly looks of a dead body could affright, nor the weight of it discourage her resolutions to bear it away. Though she was not able (good soul) by her own strength to carry such a burden, yet her love made her confident that she could do it, and therefore was resolved to undertake it.

Amanti nihil impossibile, nihil difficile. Aug.

Cant. 8. 6. 7.

John, 20. 15.

12. All these forementioned actings and adventures of love in Christs friends, do arise, neither only nor principally from self-advantages received from him, but from his excellencies, and respect to his honour. *Because of the savour of thy good ointments, thy name is an ointment poured forth, therefore doe the Virgines love thee.* And in this, Saint *Paul* centered as the last end of his love, that *Jesus Christ might be magnified in him whether by life or death*, Whereas when Christ is looked after *rather for loaves* then for his divine lovelinesse, its rather to be judged a turck-

Cant. 1. 3.

Phil. 1. 20. John 6. 26.

trucking with him, then a loving of him. When men ſeek only to ſerve their turn of Chriſt, as it were by merchandizing, they may be called friends to themſelves; but will never be reputed faithful friends unto him. This diſcovery lies inward, and cloſe in our boſoms; in which regard; the more cautiouſneſſe is needful, that we may not be deceived.

Eſt mercatura non amicitia, Amor amicitiæ non acquieſcit in aliqua extrinſeca adeptione, ſed quærit amatum. Aqui.

Laſtly, and for our help in the former, I adde this (as the concluſion of this ſearch, upon which I have held you ſo long) That ſincere friendſhip unto Chriſt, wil raiſe rejoycings in our hearts upon his advancement though this may ſeem to tend to our perſonal detriment. Here the words of Chriſt to his drooping Diſciples, fearing that themſelves ſhould be damnified by his departure from them, are very conſiderable; *If you loved me, you would rejoyce becauſe I ſaid, I go unto the Father.* *John the Baptiſt* is a rare inſtance to evidence this character of true friendſhip: for he being told that Chriſt was likely to carry away credit from him, returned this anſwer. *He that hath the Bride is the bridegroom; but the friend of the Bridegroom, which ſtandeth and heareth him, rejoyceth greatly becauſe of the Bridegrooms voice: This my joy therefore is fulfilled. He muſt increaſe but I muſt decreaſe.* And the Apoſtle *Paul* was another example of this ingenuous love: *Some* (ſaith he) *preach Chriſt of envy and ſtrife, ſuppoſing to add affliction unto my bonds: Notwithſtanding Chriſt is preached, and I therein do rejoyce, and will rejoyce.* Make application hereof, and ask your ſelves this queſtion, whether you can be content that Chriſt ſhould be ſet upon your ſhoulders, and that your credit ſhould be crop'd, rather then it ſhould hinder his ſhine and proſpect? can you lay your ſelves down in the duſt, that the crown may be ſet upon Chriſts head? can you willingly be little or nothing in the account of the world, that Chriſt may be all in all among the children of men? By ſincere anſwers returned upon ſerious conſiderations of all theſe foregoing particulars, you may be able to give a right judgement of your own eſtate, whether you be indeed and intruth friends to Jeſus Chriſt.

John 14. 28.

John 3.29.30.

Phil. 5.16.18.

The

Use 3. The Use of Exhortation followeth: wherein I am to beſpeak your love unto Jeſus Chriſt. And O that I knew what Arguments to uſe, that I might prevaile with you to become friends unto Chriſt. Might not the remembrance of the forementioned Reaſons wherefore believers love him, being faithfully preſſed upon your ſpirits, be hopefully operative for this end; Take into your conſideration 1. His incomparable beauties. 2. His famous exploits. 3. Your former rich receipts. 4. Your future expectations from him: and hereupon command your ſouls to give in their anſwer, whether it be not reaſonable that you ſhould love Chriſt. But forbearing the rehearſal of thoſe heads, I will deal with you upon principles of ſelf-love, to love the Lord Jeſus. So many and ſo precious are the priviledges belonging unto them who are thus affected, that *David* knew not how to deſire more at the hand of God. *Look thou upon me and be merciful unto me, as thou uſeſt to do unto thoſe that love thy name.*

Pſal. 119.132.

Shal I mention (and do little more then mention) ſome particulars?

1. Thus you ſhall work your ſelves into Chriſts boſom, (which will be no ſmall advantage) *I love them that love me*, ſaid our Lord long ſince. It is reported that *Veſpaſian* commanded a large recompence to be given unto a woman that fell in love with him, and ordered that it ſhould be recorded, that ſuch a ſum of money was given upon that account. More beautiful wil Chriſt be unto his friends. *That I may cauſe thoſe that love me to inherit ſubſtance, and I will fill their Treaſures*: Riches, ſubſtantial riches, ſubſtantial riches making treaſures: and all this by the right of inheritance, ſhall be the reward of them who love Chriſt.

Prov. 8. 17.

Item Veſpatiano adamato.

Pro. 8. 21.

2. Hereupon you may confidently expect familiar fellowſhip with Chriſt and his Father, which is the Chriſtians Heaven upon Earth, *If any man love me, my Father will love him, and I will love him, and manifeſt my ſelf to him, and we will come unto him, and make our abode with him.*

Joh. 14.21,23.

3. Hence iſſueth aſſurance, that all events and exerciſes ſhall

shall prove, spiritually advantagious. *Also we know that all things work together for good unto them who love God.* Rom. 8. 28. Every wind will undoubtedly bring in their profit, and their gain shall come in at every door.

4. And the *Crown of glory is promised to them who love the Lord.* James 1. 12.

Now if you shal demand, How may we kindle the fire of love in our brests towards Christ? I answer,

1 By informing your selves from the Scripture concerning Christ his worthiness, both in his person, relations, and several Administrations as Mediator betwixt God and man. As this is his own advice, *Search the Scriptures, for they testifie of me:* So by the manifestations of him, friendly affections are kindled towards him. Witnesse the experience of such who during their ignorance of Christ were so far from loving him, that they accounted the love of others groundless, yet understanding his uparallell'd beauties, fel in love with him. This is open and apparent by comparing *Cant.* 5. 9. with *ver.* 10. to the end, and with *Chap.* 6. 1. The words being many, I refer you to the reading of them. *The rich hath many friends (saith Solomon)* And are not all the riches of earth and heaven in Christs possession and at his disposing? John 5. 39. Prov. 14. 20.

2. By presenting often unto your view by meditation all things amiable in Christ. *While I mused* (saith the Psalmist) *the fire burned.* Looking causeth loving. *The eye affects the heart:* By blowing, a spark becomes a flame. As *Abrahams* servant brought forth *Jewels of silver, and Jewels of Gold* to win *Rebecca* her heart towards *Isaac*; So should we spread before our souls frequently those things which are enjoyed in Christ, that our hearts may be enamoured with him. Ponder upon his own expressions; I *love them that love me, and those that seek me early shal find me. Riches and honour are with me: yea, durable riches and Righteousnesse. My fruit is better then Gold, yea then fine Gold, and my revenues then choice Silver.* Dwel upon these Psalm 39. 3. Lam. 3. 51. Gen. 24. 53. Prov. 8. 17, 18, 19.

and the like conſiderations, and the Lord bleſſe them to the end for which propounded, that your ſouls may flame forth loves upon the Lord Jeſus.

Branch 2. The ſecond Branch of the Doctrine followeth; *viz. That Chriſt is a loving friend unto all true Chriſtians.*

Howſoever he here calleth *Lazarus* his ſpecial friend, and the Apoſtles were ſo accounted in ſome way of peculiarity, *Henceforth I call you not ſervants, but I have called you friends.* Yet this compellation, and this amiable relation belongeth unto all faithful Chriſtians likewiſe. He *loved all his own in the world*; which is plain alſo, by that gracious invitation, *Eat O friends, and drink O Beloved,* wherein he intendeth to take in all living Chriſtians.

John 15.15.

John 13. 1.

Cant. 5.1.

Now if the Reaſon be demanded, Wherefore Chriſt is ſo good a friend unto believing Chriſtians? I anſwer,

Reaſon 1. Gal.3.16. 1 Becauſe they are his owne upon Covenant *compact betwixt the Father and himſelfe*. The Covenant was primarily betwixt God and Chriſt, whereupon they were committed to his truſt for the praiſe of glorious grace. And *He loved them therefore becauſe his own.* This our Lord himſelf doth more then intimate in his moſt heavenly prayer, wherein expreſſing his reſpect to his Fathers honour, together with abundant love towards the Elect, he doth very often touch upon them *as given unto him* by the father. And upon this account it was that he thus ſpeaketh of the communion which he had with his Father before the foundations of the world were laid. *I was by him as one brought up with him, and I was daily his delight, rejoycing alwayes before him. Rejoycing in the habitable pars of his earth, and my delights were with the ſons of men.*

John 13. 1.

John 17.2,4,6, 7,8,9,11,12,24.

Prov.8.30,31.

Reaſon 2. Titus 2.14. Becauſe of the dear deliberate purchaſe which he made of them, that they might be brought in to friendly fellowſhip with him. It is commonly ſaid, that the mother loveth thoſe children moſt which coſt her the moſt pain when ſhe brought them into the world. The Prophet calleth the *fruit of the womb, Beloved.* And that is very conſiderable to this purpoſe which the Evangelical Prophet

Hoſ.9.16.

Prophet foretold of Christ, *He shall see of the travel of his soul and shall be satisfied.* We are Christs by redemption, and in this regard also we are his beloved friends, and highly esteemed by him above others, as the Prophet witnesseth, *Since thou wast precious in my sight I loved thee, &c.*; Isai. 53.11. 1 Cor. 6.19,20. Isai. 43.4.

3. Because of their spiritual troth-plight unto Christ. The Apostle speaketh of *espousing the believing Corinthians* unto him as *their husband.* And as this is done in *loving kindnesse and mercy*; so because of this relation, Christ is propounded as an example of great love. *Husbands, love your wives, even as Christ loved his Church, and gave himselfe for it.* *Reas.* 3. 2 Cor. 11.2. Hos. 2.19. Eph. 5.25.

4. Because they are incorporated into Christ as members of his body mystical. *As the body is one, and hath many members; so also is Christ.* And upon this ground likewise is Christs love to his people inferred; *No man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord his Church: For we are members of his body, of his flesh, and of his bone.* *Reas.* 4. 1 Cor. 12.12. Eph. 5.29,30.

5. Because all the revenues (as it were) of Christs honour and reputation on earth, are raised from among believing Christians: for *praise waiteth for him in Zion;* and this is the *seed which shall serve him.* As before his incarnation they are called Gods *peculiar treasure,* and his *Iewels*; so since his Ascension the Apostle *Paul* stileth them the *Glory of Christ.* And in this regard a principle of divine self-love doth incline the Lord Christ to be a friend unto Believers. *Reas.* 5. Psal. 65.1. Psal. 22.30. Exod. 19.5. Mal. 3.17. 2 Cor. 8.23.

For the illustration of this truth, know, that this love of Christ is fourfold; *viz.* 1. Of his *eternal purpose.* 2. Of *Benevolence.* 3. Of *Complacency.* 4. Of *Compassion.*

1. There is a love of divine good pleasure appertaining unto Gods people: In this sense God saith, *Iacob have I loved:* and in the pursuit hereof the Lord in due time converteth them unto himselfe; *I have loved thee with an everlasting* *Amor beneplaciti.* Rom. 9.13. Jer. 31.3.

lasting love, therefore with loving kindness have I drawne thee.

Amor benevolentiæ.

2 The Lord loveth them with the love of benevolence, communicating to them, together with himself and his loves, his All, for their comfort: *Who loved me* (saith Saint *Paul*) *and gave himself for me. All are yours*; and *all things are for your sakes*, saith the same Apostle. Christ himself being the heir of all things, both in heaven and earth, the fountaine both of grace and comfort, brings along with himself all needful accommodations, terrestrial, celestial, whether they concern this life or that which is to come. How liberal was Gods love to *Abraham his friend*, giving all *Canaan* to him, and his seed after him!

Gal. 2.20.
1 Cor. 3.21.
2 Cor. 4.15.
1 Chro. 20.7.

Amor Amicitiæ.

3. The Lord embraceth them with a love of delight and complacency, he himself having made them lovely by putting upon them his own robes and ornaments, both by justifying and sanctifying grace. This is taught by sundry expressions in that Song of Loves. *The Kings Daughter is all glorious within, her cloathing is of wrought Gold. Upon thy right hand did stand the Queen in Gold of Opher; so shall the King greatly desire thy beauty.* And to the same purpose doth the Prophet *Ezekiel* metaphorically hold forth this Truth, *I washed thee with water, yea, I throughly washed away thy blood from thee, and I anointed thee with oile: I cloathed thee also with broidered work, I girded thee about with fine linnen, and covered thee with silk, I decked thee also with Ornaments, and I put bracelets upon thy hand, and a chain on thy neck: And I put a Jewel on thy fore-head, and earings in thy ears, and a beautiful crown on thy head. Thus wast thou decked with Gold and silver, and thy raiment was of fine linnen and silk, and broidered work, and thou wast exceeding beautifull; and thy renown went forth among the Heathen for thy beauty, for it was perfect through my comelinesse put upon thee, saith the Lord God.* Therefore though the Elect themselves are rather loathsome then delightful in their unregenerate estate, yet being covered with Christ his righteousnes, and adorned with the gra-

Pſal. 45.9,11, 13.

Ezek. 16.9,10 11,12,13,14.

Tit. 3.3. compared.

ces of his holy ſpirit, they are friends in whom he taketh much delight. Hereupon the Church is called *Hephzibah*, *for the Lord delighteth in her.* Iſai. 62.4.

4. Chriſt expreſſeth towards them the love of compaſſion, ſympathizing with them in all their ſorrowes and ſufferings: in all *their affliction he was afflicted.* As in reference to his friend *Lazarus*, being brought to the place where he was buried, *Jeſus wept.* And hence the Jewes inferred this concluſion, *behold how he loved him!* *Amor miſericordiæ.* Iſai. 63.9. John 11.35.36

This makes much for the comfort of all truly gracious Chriſtians, ſeeing the Lord Jeſus is their friend. God intending to give *David* a cordial upon the death of his childe, beſtoweth upon him *Solomon*, with this aſſurance that he loved him, whereupon he was called *Jedidiah*; And for the chearing of *Daniels* heart, he was told once and againe, that *he was greatly beloved by the Lord.* Now this refreſhing reacheth all Goſpel-Chriſtians univerſally. *Uſe* 1. 2 Sam. 12.24, 25. Dan. 3.23. & 10,11,19.

In the ſerving out of this cordial, I will briefly endeavour to lay before you

1. The Characters of Chriſts beloved friends.
2. The comforts hence deducible for their reliefe.

Firſt, for theſe ſignes of Chriſts beloved friends, I refer you to the review and application of the particulars in the former branch of the Doctrine, for the diſcovery of ſuch who are his loving friends. For this is moſt certaine, that Chriſt *loveth all thoſe who love him.* And I adde theſe two further evidences of them who are beloved of Chriſt. Prov. 8.17

1. Thoſe who *are beloved of the Lord, are called to be Saints.* Two things are conſiderable in the quotation, *viz.* Rom. 1.7.

That theſe Saints are not ſo titularly onely (becauſe ſo reputed and nominated among men;) but Saints in reality and practice, being perſons whoſe hearts are ſeparated from common pollutions, raiſed above creature contents, to minde the matters of God in good earneſt: in which reſpect they are called *his Saints* devoted unto him peculiarly. Pſal. 56.5.

And

And this calling is not alone external (for thousands who continue haters of God, are called upon, to lay down their armes of *rebellion*, & to submit unto the government of Christ) but it is a calling internal and efficacious, conquering the soul to come in unto Christ, leaving all in resolution, affection, and endeavour for him. Therefore in the application of this, note, the Quere should be, which way the strongest stream of mind and will doe run? whether sin-ward, world-ward, or God-ward? and what is the greatest designe, driven on by project and practice, whether to satisfie lusts, and to grow great in the world, or to conform unto laws divine, and to advance Christs glory.

Isa. 65.2,3.

2. The Apostle *Paul* conjoyneth *faithfull and beloved*. Persons beloved by the Lord, are faithful to the Lord. And this fidelity doth evidence it selfe by two things especially.

1 Tim. 6.2.

1. By cleaving inseparably unto the guidance of God, when others are swayed by the multitude, swimming downe the tide of times. In this regard in times of generall apostacy, *Judah* is said to continue *faithfull with the Saints*, holding close to his will in holy worship, when *Ephraim* followed mens traditions and commandements.

Hos 11.12. with chap. 5.11.

2. By intending Gods glory more then personal advantage in course of life and conversation.

And in this respect the Apostle speaking of the servants duty, doth place *purloyning*, in opposition to *good fidility*; that servant who purseth his masters gain, he is not faithful. If these things were brought home by an unpartial application, how many would be found in these times not befriended by Christ, though they would be cryed up as his cheifest favourits among men?

Tit. 2. 10.

Secondly, the comforts which belong unto such whom Christ affecteth as his friends, may be considered under two heads, viz.

1. The quality
2. The efficiency } of his love towards them.

First, his love themward, for quality is,

Jer. 12.7.

1. Most cordial. They are *the deerly beloved of his soul.*

It

It is not lip-love, love from the teeth outward, but love from the heart root.

2 Moſt large: *it paſſeth knowledge*, it exceedeth all dimenſions. Whereas *never greater love* was expreſſed, *then that a man ſhould dye for his friend. Chriſt* commendeth his love as much more, becauſe he *dyed for ſinners and for enemies.* Ephes. 3.19. John 15.13. Rom. 5.6,7,8.

3 Moſt refreſhing. This love is not onely *ſweeter then wine*, but alſo *better then life*, yea better then lives, as the Original imports. All the comforts of life natural and civil; all the comforts of the ſeveral ages and conditions of life are not comparable to this love. Cant. 1.3. Pſalm 63.3.

4 Moſt conſtant; whom he *loveth once, he loveth to the end.* This Chriſt did caſt in to cheare his diſciples being to depart from them. No oppoſition loſſe, or change whatſoever, can *poſſibly ſeparate beloved* Chriſtians *from this love*, which the Apoſtle mentioneth as a matter of high joy and holy triumph. Whereas *Solomon* telleth us, that *a friend loveth at all times* and that *there is a friend that ſticketh cloſer then a brother*; this may moſt truly be applyed unto our loving friend Chriſt Jeſus. This the Text ſuggeſteth; for Chriſt did not only love *Lazarus* while he lived, but called him friend, even now when he was dead, *our friend Lazarus ſleepeth.* John 1.31. Rom. 8.35. Prov. 17.17. & 18.24.

Secondly the efficiency of his love is admirably comfortable, to all ſuch who enjoy it. For firſt, it worketh their deliverance from whatſoever may be grievous and dangerous. *He loved us, and waſhed us from our ſins in his blood.* And hence followes deliverance *from the curſe of the law, and from the wrath to come.* Rev. 1.5. Gal. 3.13. 1 Theſ. 1.10.

Secondly, it procureth whatſoever may be joyous unto a ſpiritual heart.

1. He hath made us (upon this account) *Kings and Prieſts unto God and his father.* Rev. 1.6.

2. He feedeth the ſoul plentifully by the dainties of ſacred ordinances; *Eat O my friends, and drink, yea drink abundantly, O my beloved.* Cant. 5.1.

3. This his love running through all providences, maketh

keth blessings the more sweet, and supporteth the sinking soule under crosses. As *Hezekiah's* recovery was the more Pleasant, because *God in love to his soul* wrought it: so the Apostle puts this as a prop under a fainting afflicted Christian, that the Lord correcteth with paternal *love*.

Isa. 38. 17. Heb. 12. 5, 6.

4. And his love wil prepare his beloved for glory. Christ loved the Church that *he might sanctifie it, with the washing of water by the word, that he might present it to himselfe a glorious Church, not having spot, or wrinkle, or any such thing, but that it might be holy and without blemish.* If unto all these (which I mentioned without enlargment) we add the complacency which he taketh in all communications of his love, it wil be a great addition to their joy. *The Lord will reejoyce over thee, he will rest in his love, he will joy over thee with singing.* God seemeth to take such content in his loving transactions them-ward, as though he desired nothing more.

Ephes. 5, 25. Zeph. 3. 17.

Let the friends of Jesus Christ feed and feast themselves with these expressions and provisions of his love.

Use 2.

How should the remembrance of such rare refreshings belonging to them, who are the beloved friends of Christ, quicken endeavors in all sorts to gain a share in his friendship. To enforce this exhortation, I will cast these few thoughts into your minds.

1. Whereas *Solomon* telleth us (What every dayes experience also speaketh) that *many seek the Rulers favour*; Jesus Christ is *the King of Kings, and the Lord of Lords, the onely potentate, unto whom all authority in heaven and earth is committed, by whom Kings raigne, Princes rule, and all the Judges of the earth.*

Prov. 10. 6. & 29. 26. 1 Tim. 6. 15. Matth. 28. 18. Pro. 8. 15, 16.

2. That it will be an high honour to be called Gods friend. In holy story *Hushai* and *Zabud* have this title of respect put upon them, that they were the *kings friends*. And it wil be for the everlasting credit of father *Abraham*, that he is recorded in sacred pages, *to be the friend of God.*

2 Sam. 15. 27. 1 King. 4. 5. Isa. 41. 8.

3. That Christ is and ever wil be in favour with God, to make

make and to maintaine our peace with his Majesty, though we frequently, and fearfully doe provoke him every day. *The inhabitants of Tyre and Sidon made Blastus the Kings chamberlaine their friend, when Herod was highly displeased with them, because their countrey was nourished by the Kings countrey.* And is not our dependance more upon God? And doe not we hourly give the Almighty great occasion to reject us, yea to take up arms against us? And is there any one, either in earth or in heaven, that can asswage Gods anger, and procure his favour, besides Jesus Christ? Therefore should means be used to make him our friend. Act. 12. 20.

4. The people of God conceiving hope that Christ regardeth us, they will be incouraged with the more affectionate confidence to pray for us in the times of our need. As the sisters of *Lazarus* making addresse unto him in the behalf of their dear brother, pleaded this, *Lord hee whom thou lovest is sick.* Joh. 11. 3.

5. Hereby we shall be heartned with the more hope to apply our selves unto God by prayer for our selves. Our Saviour suggesteth this in the parable of the man, who goeth at mid-night *to his friend to borrow bread*; he applyeth it to incourage prayer. Luc. 11, 5, 6, 9.

6. Because all our creature friends may either fall off by unfaithfulnes, forsake us by death, or bee forced from us other ways. This the doleful complaints of sundry deare unto the Lord recorded in Scripture, doe declare: *My lovers and my friends stand aloof from my sore, and my kinsmen stand aloof off. Lover and friend thou hast put far from me, and my acquaintance into darkness.* Upon this consideration, the humane prudence of the unjust Steward is commended, in providing friends against the time of need. How far our experience at this day speaketh our losse of creature friends, *viz.* of some by death, and of others by an unfaithful deserting, I forbear to speak: But I do upon this consideration move your care to gaine the friendship of Christ, who wil love and live for ever: Now if these arguments shall force resolu- Plal. 38. 11. and 88. 18 1 King. 16. 11 Luke 16.

tions in your boſoms to ſeek Chriſts love, and thereupon means to attain it, ſhall be enquired after ; I give theſe ſhort directions.

1. Accept of God and of Goſpel-righteouſneſs with him, by a ſelfe-outing and a grace-prizing faith. *The Scripture ſaith, Abraham believed God, and it was imputed unto him for righteouſneſs, and he was called the friend of God.*

Jam. 2. 23.

2. Upon the ſerious conſideration of his whorthineſs, and hopeful expectations of happineſs, labour to endeare Chriſt unto your hearts. Although our love to him doth not merit his love, yet it will clearly make manifeſtation thereof unto our ſouls. I *love them* (ſaith he) *who love me.*

Pro. 8. 17.

3. And (as an expreſſion of your love) ſubmit obediently unto his government, ſtudiouſly conforming unto all his commands. This is his own promiſe which hee will perform infallibly. *He that hath my commandements and keepeth them, he it is that loveth me, and I will love him.*

Joh. 14. 21.

Uſe 3. The third uſe is to be directed unto them whom Chriſt embraceth as friends with love, and they are to be perſwaded unto real gratitude for his love. The Diſciple whom Chriſt loved, having touched upon his incomparable love, addeth this doxology: *To him be glory and dominion for ever and ever, Amen.* From whence might be noted,

Rom. 16.

1. That the glory to be returned unto Chriſt for his love ſhould not be verbal onely, but real alſo, expreſſed by ſubjection unto his dominion.

2. That this obediential gratitude ſhould not be confined to terme of time, but extended unto eternity, *for ever and ever.*

3. And all Chriſtians ſhould heartily give in their aſſent and atteſtation hereto by annexing their *Amen.*

In the amplification of this perſwaſion, I might call you back to the review both of the proof of this doctrine, and of the qualities and efficiency of his love, ſpoken unto, in the firſt uſe: But that I may not tautologize by telling the ſame things again, I wiſh you to meditate upon theſe particulars which will yet further commend Chriſts love, and

and may call you forth in thankfulneſs for it.

1. His love was primary to us, and ours ſecundary, ſucceeding it, as the effect and conſequence thereof, *wee loved him becauſe he loved us firſt.* If hee had not fired our hearts with the flames of his love, wee ſhould never have beſtowed one ſpark of ſpiritual affection upon him. 1. Joh 4. 19.

2. His love was free when there was much loathſomneſs, and no lovelineſs at all in us. *When thou waſt caſt out in the open field, to the loathing of thy perſon in the day that thou waſt born. And when I paſſed by thee, and ſaw thee polluted in thy blood, when thou waſt naked and bare. Now when I paſſed by thee, and looked upon thee, behold thy time was the time of love.* Ezek. 16. 5, 6 7, 8.

3. His love worketh him unto a familiar converſing with them, which himſelf expreſſeth by feaſting with them, *He brought me into the banqueting houſe, and his banner over me was love, I will ſup with them, and they ſhall ſup with me:* and by acquainting them with himſelf, *I will manifeſt my ſelf unto them:* as alſo by revealing his ſecrets, *I have called you friends: for all things that I have heard of my father, I have made known unto you.* As alſo by conjugal embracings: *His left hand is under my head, and his right hand doth imbrace me.* Cant. 1. 4. Rev. 3. 20. Joh. 14. 21. Joh 15. 15. Cant. 2. 6.

Now if Chriſts beloved friends, thankfully diſpoſed towards him for his love, ſhall demand how their gratitude ſhould be really diſcovered? I anſwer in the words of *Soloman; A man that hath friends, muſt ſhew himſelf friendly:* which is done, Pro. 18. 24.

1. By a cautious declining of whatſoever may bee offenſive unto him; as the returning of evil for good is very finful, and a practiſe prejudicial to our ſelves, ſo is it taken very unkindly by the Lord. Thus *David* complaineth of *Achitophel*, (and as ſome conceive Chriſt of *Iudas*) *My friend that did eat of my bread, hath liſted up his heel againſt me.* As *Caſar* was moſt afflicted with the wound received from his own ſons hands. And thou my ſon too! Pſal. 41. 9. καὶ σὺ τέκνον.

Therefore upon remembrance of Chriſts kindneſſe learn to beat back temptations as *Ioſeph* did. *How then*

Gen. 39. 9. *shall I do this wickedness, and sin against the Lord?*

2. By an inseparable adherence unto Christ in dayes of deepest difficulty and danger. The servant engaged to his Master by his favours, is willing to have his care *bored*, Exod. 21. 5, 6. *that he may dwell with him for ever*. *Ruth* upon the receipt of less love a great deal from *Naomi* her mother in law, Ruth. 1. 16. taketh up this resolution, *Nothing wall part thee and me but death*. God forbid that ever we by our Apostacy should give Christ occasion to speak by way of reproach to us as *Absalon* did to *Hushai* (deserting *David*, as he 2 Sam. 16. 17. apprehended) *Is this thy kindness to thy friend? Why wentest not thou with thy friend?* So be you sure that this one circumstance will gripe your hearts with great griefe for your backslidings. As *Peter* in this regard, *wept bitterly* because Math. 26. 75. he had denyed, and deserted Christ, so good a Master, so wel deserving a friend.

3. By unfained love unto all them, who are the beloved friends of Christ. This is the inference of Saint *John*, from this consideration under discourse, that therefore *we ought to love one another, and we ought to lay down* 1 Joh. 4. 11. *our lives for the brethren*. But of this more in the doctrine and 3. 16. following.

Doctr. 2. That all Christs friends are mutually loving friends unto one another. As Christ here saith not, my friend, but *our friend Lazarus*, thereby intending to declare the friendship which was betwixt *Lazarus* and his Disciples, as betwixt himself and *Lazarus*.

In the proof of this doctrine, I will point at two particulars (which I conceive this instance under hand may hint.)

Eph. 1. 15. 1. That there is friendlinesse and love amongst all good Christians. In this respect the Apostle *Paul* in his Philem. 5. Epistle to the *Ephesians*, joyneth their *faith in Christ*, and their *love to all Saints*. And in his Epistle to *Philemon*, he connecteth his love to Christ, and *his love to all Saints*. Joh. 13. 35. Yea, our Saviour maketh this the livery whereby his servants may be distinguished from others: *By this shall all men*

men know that yee are my disciples, if ye have love one to another.

2. That there is a peculiarity of friendly respect in Christians unto Christs Ministers, as here in *Lazarus* towards Christ his Apostles. This is observable in the Letter sent from *Ierusalem* to *Antioch*, wherin their expression of special love is recorded; *viz. Our beloved Barnabas and Paul.* Act. 15. 25.

But I will not deal with the Doctrine in both these branches distinctly. The handling of it more generally (for brevity sake) shall be alone undertaken.

And the reasons of the point are four. Amongst

1. Because of their relation both unto Christ and amongst themselves. They stand related unto Christ as his subjects, servants, children, Spouse, Members, (which, all will acknoweldge, and therefore needeth no proof.) And hence issueth love. As *David* was ready to shew kindness to the house of *Saul* for *Jonathans sake.* *Reas.* 1. 2 Sam. 9. 1.

And among themselves they are related many ways most nearly. They are brethren, and the *brotherhood is to bee loved.* And they are fellow-members, and therefore to have mutual *respect one to another.* Philemon. 16. 1 Pet. 3. 8. and 2. 17. 1 Cor. 12. 25

2. Because of Christ his expres command, which is repeated and strengthned with his own example. *This command we have from him that he who loveth God, loveth his brother also. A new Commandment I give unto you, That you love one another, as I have loved you, that ye love one another.* And again, *This is my Commandment, That ye love one another as I have loved you.* *Reas.* 2. 1 John 4. 21. John 13. 34. and 15. 12.

3. Because of the image of God engraven upon them, expressed by their holy conversation. *Reas.* 3. 1 John 5. 1.

The Apostle *John* asserts this, *That every one who loveth him that begat, loveth him also that is begotten of him.* Because the child is the picture (as it were) of his father, therefore beloved for his fathers sake.

I hear forbear to discover how Believers begotten *again* by Christ (as the *everlasting father*) *do bear his image;* but 1 Pet. 1. 3. Isai. 9. 6. 1 Cor. 15. 49.

but this I propound as the reason of Christians mutual love.

2 Cor. 7. 15. As the *inward affection of Titus was more abundant towards the Corinthians whilst he remembred their obedience*; And as it's reported of *Beucer* and *Calvin*, that they loved all them in whom they could espye *aliquid Christi*, any thing of Christ: So doubtless it is with all others who are friends unto Christ,

Reas. 4. Because of the habitation and operation of Gods Spirit in their hearts. The Apostle *Paul* calleth this love,

Col. 1. 8. *love in the Spirit.* And the Apostle S. *John* discoursing of this Christian affection, and consequently of Gods dwelling in us (being thereby evidenced) giveth in this, as the con-

1 Joh. 4. 12, 13 firmation of both, *Because he hath given us of his Spirit.*

This I place as the last Argument, because it is the true reason which maketh all the former concluding: For neither spiritual relation, nor divine injunction, nor Christs image upon the Christians soul, could have any commanding influence to draw forth this holy love amongst Believers, if God did not co-operate by the power of the holy Ghost.

Thus from the Confirmation I proceed to the Application of the Doctrine; which I shall make in four Uses; *viz.* 1. *Conviction.* 2. *Examination.* 3. *Comfort.* 4. *Exhortation.*

Use. 3. Hence two sorts of persons are cashier'd, as people who are strangers to friendly fellowship with Iesus Christ.

First; Such who are rather enemies, then friends unto the people of God, as their own consciences witness to themselves, and their practices proclaim to the world, this being their design and endeavour (if they could effect it) to ruinate them in their comforts and lives altogether;

Psal. 83. 4. *They have said* (in their desires, though not with their lips) *Come let us cut them off from being a Nation, that the name of Israel may be no more in remembrance.* Whatsoever shew of love unto Christ these persons make among men, doubt-

doubtleſs they are Adverſaries to him, as ſundry paſſages, ſurrounding the laſt Quotation, do clearly expreſs. *Keep not thou ſilence O God, hold not thy peace, and be not ſtil O God. Lo thine enemies make a tumult, and they that hate thee, have lift up the head, they are confederate againſt thee.* As *Joab* took *Abner aſide to ſpeake peaceably, but ſmote him under the fifth rib that he dyed;* So theſe, though they ſmile upon Chriſts face with a ſalute, yet they ſtab his body; or (as one wittily expreſſeth it) they kiſs the mouth and tread upon the toes. Such unfriendlineſs to Godly Chriſtians,

Pſal. 83. 1, 2, 5.

2 Sam. 3. 17.

1. Argueth an unregenerate eſtate. *The upright in his way is an abomination to the wicked.* And he that loveth not thoſe who are like God, *is one of the children of the Devil.*

Prov. 29. 27.

1 Joh. 3. 10

2. And is not conſiſtent with meetneſs to be made partakers of the inheritance of Saints in light. For it is not a heaven, but a hell rather to be confined to the company of ſuch as are hated. *He that loveth not his brother abideth in death, &c.*

Col. 1. 12.

1 Joh. 3 14. 15.

As this doctrine fals thus heavy upon all thoſe who are enemies, rather then friends unto ordinary Chriſtians; ſo upon ſuch eſpecially who are profeſſed adverſaries to the Miniſters of Chriſt. You know how the Holy Ghoſt doth ſtigmatize *Ahab*, who hated *Michaiah*, that he was a man who *ſold himſelf to do wickedneſs*; whereas unto true Goſpel Believers the very *feet of them are beautiful* who bring the glad tidings of peace.

1 Kings 21.

Rom 10. 15.

Secondly, Thoſe much more are by this doctrine ſet aſide as no friends to Chriſt, who are Boutefeuz and Incendiaries, ſeeking to kindle coals of contentions, and to increaſe the flames of diſcontent and animoſites among the people of God. This practice proveth them to be Factors for the Devil, and expoſeth them to the wrath of God. It was an *evil ſpirit that made diviſion betwixt Abimelech and the men of Shechem.* The Devil is pictured with a cloven foot, to ſignifie that it's his work to cauſe and continue diviſions in the world; And thoſe who ſow thoſe *ſeeds of diſcord* are reckoned by *Solomon* among them whom the *Lord hateth,*

Judg. 9. 27.

Prov. 6. 16. 19.

and.

and who are an abomination unto him.

Vse 2. From this open Conviction I proceed unto Examination, becauſe there are many who upon tryal will not be found real friends unto Gods people, though they be not ſuch notorious oppoſites as were diſcribed in the former Uſe.

Therefore take thoſe diſcoveries of them who are right in their loves to real Chriſtians.

Firſt, from the *object* of love, *viz. Sanctifying grace.* There
Mark 6. 20. are many lovely qualifications in Gods faithful ſervants, which an ingenuous moral man may value; as *Herod* reverenced *Iohn the Baptiſt*; but it's holineſs wch is the loadſtone to draw the love of the regenerate Chriſtian. Be-
Pſal. 16. 2. cauſe *Saints, therfore excellent* in a gracious eye. And hence
Epheſ. 1. 15. followeth *univerſality of Love* to all ſuch, and the abound-
2 Cor. 7. 15. ding of reſpect according to the increaſe of Grace.

Secondly, from the *qualities* of his friendſhip: It is accompanied,

1. With an honourable eſtimation of them. The heirs of
Pſal. 15 4. heaven *do honour ſuch who fear the Lord.*
Pſa. 16. 2. 2. And with complacency, *All my delight* (ſaith *David*) *is in them.*

Thirdly, from the *Effects* of this love; *viz.*

1. Readineſs to perform real offices for their comfort.
2 Cor. 8. 8. 24. Thus S. *Paul* proved the *ſincerity of the Corinthians love*, by their contribution, for the relief of poor Saints.

2. And compaſſionate ſympathies when they are in trouble. *To him that is afflicted pity ſhould be ſhewed from his*
Job 6. 14. *friend.* By this *David* did demonſtrate his real reſpects unto
Pſ. 35. 13. 14 ſome who ill deſerved them, *When they were ſick, my cloathing was ſackcloth, I behaved my ſelf as though he had been my friend.*

Theſe ſhort hints I leave to your amplification and faithful Application, that your ſelves may underſtand whether your love unto godly Chriſtians be ſuch as will evidence your regenerate eſtate.

Vſe 3. The third Uſe is for the comfort of all them, who can in this grace of Chriſtian love and friendſhip, approve their ſincerity

ſincerity unto God, not doubting but that Chriſt himſelf will give the like teſtimony unto them herein, as hee did unto *Lazarus* in the Text. *Our friend.*

For 1 it is no ſmall priviledge to partake in the love of all heavens favourities, and this love is mutual: Thoſe who are cordial friends to Chriſtians, are cordially beloved by Chriſtians, which is a matter of *much joy* to them who will conſider it, as in other regards, ſo becauſe their *love draweth our prayers* unto God, as need requireth. Pſal 122.6. 8

2. From hence they may infallibly conclude their regeneration by ſpecial grace. *Let us love one another,* (ſaith Saint *John*) *for love is of God, and every one that loveth is born of God.* Whereas perſons under the power of depraved nature, *are diſpiſers of them who are good.* 1 Joh. 4. 7. *Noſcitur ex ſocio, &c.* 2 Tim. 3. 3.

3. And, as they may upon this evidence lay claime to the comforts of grace upon earth, ſo may they rayſe confidence of future glory in heaven. *We know that wee have paſſed from death unto life, becauſe we love the brethren.* 1 Joh. 3. 14.

The laſt uſe is exhortation, wherein two duties might be perſwaded. *Uſe* 4.

Firſt, To love Chriſtians becauſe they are like unto Chriſt, and belonging unto him in the neareſt relations. The Holy Ghoſt is often and earneſt in this perſwaſion, *love the Brotherhood, love as brethren: and above all things put on charity, which is the bond of perfectneſs.* 1 Pet. 2. 17 & 3. 8. Col. 3. 14.

As helps herein, let theſe meditations be moulded-believingly upon your hearts. 1 That they are in regard of ſpiritual beauties, the lovelieſt people under the Sun. *Exceeding beautiful.* The Church is called *the faireſt among women.* And this is not the judgment of perſons ſubject to miſtakes, but even of Chriſt himſelf, which hee gives in, again and again, both as a ground of his own love, and requiring attention unto his teſtimony. *Behold thou art fair my beloved, behold thou art fair, behold thou art fair, yea pleaſant. Thou art all fair my love, there is no ſpot in thee.* Ezek. 16. 13. Cant. 6. 1 & 5. Cant. 1. 15. 16 & 4. 7.

Therefore, that you may beget love in your bosomes towards Saints, do not so much pore upon their blemishes as their beauties, look rather upon their vertue then their vices; as *Titus by remembring the obedience*, rather then the
2 Cor. 7. 15. disobedience of the *Corinthians*, found *his affections* enlarged towards them.

2. That the obligations of love which the Gospel hath laid upon you, are many, and commanding. Here I will only name (without enlargement) the particulars, whereby
Eph. 4. 3, 4, 5, 6 Saint *Paul* perswadeth the Christian *Ebhesians*, to keep *the unity of the spirit in the bond of peace. There is one body and one spirit, one baptisme, one God and father of all, who is above all, and through all, and in you all.*

3. That no persons whatsoever, have been, or are likely to be, so useful to your selves, and to the publick, as these Saints and servants of the most high God. This argument
Philem. 11. *Paul* presseth upon *Philemon*, to move his affections towards converted *Onesimus*, because *now* (saith he) *profitable to thee and me.*

These *are repairers of breaches, and restorers of paths to*
Isa. 58. 12. *dwell in. And these are the remnant, which if God had not left,*
Isa. 1. 9. *We should have been like unto Sodom and Gomorrha.*

I forbear to report how they bestead the publick,

1 By their prayers. As *if Moses had not stood up in the*
Psal. 106. 13. *breach to turn away Gods wrath, Israel had been destroyed.*

2. And by their presence, As God told *Lot*, he could
Gen. 19. 22 *do nothing* til he removed from *Sodome*. By this reason *Ionathan* speaketh to move *Saul's* bowels towards *David*,
1 Sam. 18. 5 *For he did put his life in his hand, and slew the Philistin, and the Lord wrought a great Salvation for all Israel.*

Secondly, I might from this doctrine deale with all sorts by perswasion to endeavour to become Godly, that they may be admitted as friends into the bosomes of Gods people. Although I know that there are higher ends to be intended in undertaking the practice of piety, *viz.* Gods glory, and our owne salvation, yet this consideration under hand would not be slighted, if these particulars (which

I shall

I shal onely name) were well weighed.

1. That the love of Gods people towards us will produce their frequent and fervent addresses unto heaven for us, according to our serviceable necessities. Phil. 1. 4, 6

2. That their applications unto the Lord, are very prevalent in regard of their great favour with his Highness. Job 42. 8

2. Their love will work them unto readiness in any other kind to serve us with their interests and abilities, councels and communication of their experiences, as opportunity may be offered. Heb. 6. 10

3. And their expressions of loving respect may administer some relief unto the faint hopes of self-suspecting souls, because they are to be looked upon as best able (in regard of their principles and experiments) to judge of the spiritual conditions of other Christians.

I proceed to the third circumstance, considerable in the first part of the Text, *viz.* That Christ himself doth testifie the forementioned relation of friendship betwixt *Lazarus* and himself with his Disciples: *Our friend.*

That Iesus Christ knoweth and acknowledgeth them particularly, who are friends unto himself and his peculiar people. The Lord knoweth them that are his. This knowledg comprehends observation, approbation, and commemoration. As he owned *Lazarus* here, his friend; So likewise he did his Disciples under the relation of brotherhood after his Resurrection, *Go tel my brethren.* And since his Ascension into glory, such is his respect unto all sanctified ones, *That he is not ashamed to call them brethren.* Doctr. 3. 2 Tim. 2. 19 Matth. 28. 10 Heb. 2. 11

If more clear Scripture proof be demanded, let these two passages be observed.

1. That Christ knoweth who love him, while they are alive. This is manifest by *Peters* attestation, *Lord, thou knowest that I love thee.* Joh. 21. 15, 16, 17

 2. That

2. That the Lord remembreth after the death of his friends, that they were ſo during life. As dead *Lazarus* is thus ſpoken of, *Our friend*. And long after *Abrahams* deceaſe, God ſpeaking of *Iſrael*, thus expreſſeth himſelf, *The ſeed of Abraham my friend.*

Iſa. 41. 8.

Reaſons. I ſhall only point at the Reaſons whence this truth may be concluded.

1. God knoweth his friends, becauſe himſelf maketh them ſo. And therefore becauſe he underſtands his own actions, he cannot be ignorant in whoſe boſomes there are theſe friendly diſpoſitions.

Pſal. 33. 14, 15

2. And God will acknowledg them, becauſe he hath undertaken to recompence them. *He is not unrighteous to forget labours of love.*

Heb. 6, 10

The Application followeth.

This conſideration may be a cooling card unto two ſorts of people.

Uſe 1. 1. To all them whoſe conſciences bear witneſs, that they have no friendly frame of heart unto ſuch godly ones. whoſe holy converſations diſcover them to be choſen and called out of the world. *If mens hearts condemn them, Gods is greater and knoweth all.* There will be many rejected at the laſt day who have pretended much reſpect to Chriſt.

1 Joh. 3. 20

Matth. 7. 22, 23

2. To all thoſe who are aſhamed to own Chriſt in his cauſe, and his friends in their holy converſation: for all theſe our Lord obſerveth, and of them he will be *aſhamed when he cometh in the glory of his Father with the holy Angels.* And I leave it to your conſideration, how miſerable their caſe will be at the laſt day, when Chriſt who knoweth all his friends and foes, ſhall *ſeparate the ſheep and the goats.* And ſhall come to *execute judgement upon all, and to convince all that are ungodly amongſt them of all their ungodly deeds, which they have ungodly committed, and of all their hard ſpeeches which ungodly ſinners have ſpoken againſt him.* And of the individual un-

Mark 3. 32

Matth. 25. 32

Jude 15

unfriendly neglects of his neceſſitous ſervants: theſe must *depart with a curſe from Chriſt, and go away into everlaſting puniſhment.* Mat. 25. 41. 46

This Truth adminiſtreth ſweet comfort unto all them who are faithful friends unto the Lord Jeſus Chriſt, and his real Relations. The *teſtimony of their own conſciences*, will in this caſe reflect refreſhing; and this will be a great addition unto their comfort, that expreſſions of friendly reſpect both to God and his ſervants, are thus obſerved and will be acknowledged. The Lord himſelf to incourage *Iſrael* in captivity, giveth them to underſtand that he will own them in that eſtate. No doubt it was good news to *Cornelius*, when he heard from heaven, *Thy Prayers and thine Alms are come for a memorial before God.* So the Pſalmiſt cheareth himſelf by this conſideration, *I have preached Righteouſneſs in the great Congregation. Lo I have not refrained my lips, O Lord thou knoweſt it.* *Uſe* 2. 2 Cor. 1. 12 Jer. 24. 15 Acts 10. 4 Pſal. 40. 9, 10

This Conſolation will be admirably ſweet at two ſeaſons.

Firſt, When we may be injuriouſly ſuſpected and cenſured for falſeneſs and unfaithfulneſs, either to God or to his people. How well was it for *Mordecai* (when himſelf with his Countrey-men, were decryed and condemned as enemies to the State) that his fidelity in a particular inſtance was recorded? And to bring this home to the knowledge that God taketh of his ſervants ſincerity; *Iob* being reproached as an hypocrite, hath recourſe to this, *He knoweth the way that I take.* And *Jeremiah* being ſuſpected to bee one ill-affected towards the place where he lived, maketh this appeal to the Lord, *I have not deſired the wofull day, thou knoweſt.* Eſther 2. 21 Job 23. 10 Jer. 17. 16.

Secondly, At the day of Judgment, when God will meaſure out unto people according to their ways.

The

The Prophet *Malachy* having mentioned both Gods hearing the good conferences of such who feare his Name in evill times, and the book of Remembrance recording all; he addeth, *And these shall be mine* Mal. 3. 16, 17 *saith the Lord of Hosts, in the day when I make up my jewels*, &c. And this cordial is contained in *Pauls* Prayer for *Onesiphorus*, *The Lord give mercy to the* 2 Tim. 1. 16. 17 18 *house of Onesiphorus, for he refreshed me, and was not ashamed of my chain; But when he was at Rome, he sought me diligently, and found me. The Lord grant unto him, that he may find mercy of the Lord in that day.*

But most comfortable is that full promise of Christ himself unto all such who are friendly unto him in his Math: 25. 34. 40. 46 relations, recorded in *Matthew* 25. from *verse* 34. to *verse* 40. from whence these particulars are worthy consideration.

1. That he will at the last day remember all the individual offices of friendship to his members, and will mention much that themselves never minded. Ver. 37 *And they shall say, When saw we thee an hungred? &c.*

2. That all acts of love and pity towards his relations (even the least and lowest) shall be interpreted as a special kindness shewed unto himself, Ver. 40 *In as much as you have done it to one of the least of these my brethren, you have done it unto me.*

3. And the recompence shall be exceeding great. Ver. 34, 46 *Then shall the King say, Come ye blessed of my Father, inherit the Kingdom prepared for you. And the Reghteous shall go into eternal life:*

Use 3. I will conclude this Doctrine (and this first part of my Text) with a double shots Exhortation.

First, To reall friendlines both unto Christ, and to all those who peculiarly belong unto him. Suppose ye saw Christ sitting in a chair of Majesty, and heard

heard him ſpeaking thus in the audience of all the inhabitants on earth, Who is on my ſide! Let all my faithfull friends gather themſelves before me. In this caſe would not multitudes come in with profeſſions and proteſtations of love? Now it is thus in truth, for our Lord looketh from heaven, and conſidereth exactly who are his friends and who are not. Therefore bethink your ſelves what you will do. And if you be content to come in to Chriſt as faithful friends, then befriend (for his ſake,) *thoſe eſpecially who are of his houſhold*, for this will be obſerved and rewarded. *Therefore my beloved, be ye ſtedfaſt and unmoveable, always abounding in the work of the Lord, for as much as you know that your labour is not in vain in the Lord.*

Gal 6. 10

1 Cor. 15 58

Secondly, To beware of all kinds of doubling and hypocriſie both in the profeſſion and practice of love, whether towards Chriſt or faithful Chriſtians.

It is the admonition of the Apoſtle, *Let love be without diſſimulation.* And the Doctrine is a ſtrong Argument to back it, becauſe of the notice which our Saviour taketh thereof. Chriſt himſelf by this conſideration moveth ſincerity in all ſervices, whether of *piety towards God*, or *charity towards men*, becauſe an eye from heaven doth eſpie whatſoever is done on earth with greateſt ſecrecy.

Rom. 12. 9.

Matth. 6. 4, 6

This motive wil be the more prevalent, if we mind Chriſt, who as the judg of all men, will *manifeſt and recompence* their ſervices according to their nature and manner of performance.

Luke 1. 1, 2.

2 Cor. 5 9, 10

The ſecond part of my Text followeth, in the handling whereof I ſhall be the ſhorter, becauſe I have been ſo large in the former.

Lazarus ſleepeth. In the diviſion of the Text there were three things noted thence; which I ſhall ſpeake

unto

unto very briefly, in three points of Doctrine.

Doctr. 1. 1. *That such who are Christs and his peoples friends, are subject to death.*

This word [*Sleepeth*] is by our Evangelist himself thus expounded, *Jesus speake of his death*; and it is added, *Iesus saith to them plainly, Lazarus is dead.*

Verse. 13. Ver. 14.

There is no need of Scripture quotations here, because experiences from age to age every where give insufficient proof of this Truth. When the Apostle had particularized many worthie as examples of faith and holinesse, he addeth these words, *All these died.*

Heb. 11. 13.

Reasons

Rom. 5. 12.

The reasons are not only,

1. Because of *Adams* sin transmitted. *Sin entereth into the world and death by sin.*

2. And by reason of Gods determination, with reference to his own glory, many waies to be manifested in the consequence of death. *It is appointed unto men once to die, and after this the judgment.* For upon these accounts the wicked who are Christs enemies do die also.

Heb. 9. 27.

But there are peculiar Reasons wherefore Christs and the Churches friends do die.

Verse 15.

I will not here speak unto that which was extraordinary in this death of *Lazarus*; viz *for the glory of God*, that the *Son of God might be glorified thereby*; and for the *sakes of them who should believe* upon the observation of Christs power in a miraculous raising him from the dead.

Verse 4.

I will only instance in those ends which God intends in a way more ordinary, with respect unto his people themselves.

1. Sometimes that they may be secured from common calamities coming upon the world; As men do house their cattel before the storme falleth. Thus God takes away the *righteous from the evil to come*, whereof the case of *Josiah* is a famous instance.

Isaiah 57. 1. 2 Chro. 34. 28.

2. That

2. That they may rest *from their labours*, both of service and suffering, when their task and exercises are over; when their work is done, and the Lord hath sufficiently proved and purged them by variety of providences, both cross and comfortable, in this world, then he calleth them off this stage, and causeth their departure hence. Rev. 14. 13.

3. That they might enjoy immediate communion with Christ in heaven, which is *farre better* then the best condition attainable in this life; and that their *spirits might be made perfect* in glory, before the day of the general Resurrection, when their souls and bodies shall be reunited. Phil. 1. 23. Heb. 12. 23.

There are many profitable Uses to be made of this Doctrine, which I shall only point at. *Application.*

Use 1. Therefore natural death is not the greatest evil, neither are those comforts whereof death doth deprive the best good; because it is absurd to imagine that the most godly should undergo the heaviest evils, and be stript of the chiefest comforts.------ This inference is obvious, and might be usefully enlarged. But I must forbear.

Use 2. Therefore death is not alwayes to be looked upon, as a demonstration of Gods anger against them who die: neither is any sickness bringing death, to be judged a signe of divine wrath and severity. *Lazarus* Christs friend died, and it was said before. *He whom thou lovest, is sick.* This is alledged as the reason of the death of *Ieroboams* child, because *there was some goodnesse in him.* *Hezekiah* was sick unto death, and it's conjectured that his disease was the Plague, both because of the swelling mentioned, and the medicine advised. *Let them take a lump of figs, and lay it for a plaster upon the boile;* And how sad *Iobs* condition was, I need not to relate, who yet (according to Gods own testimony) was a man of incomparable piety: *Satan smote* Job *with sore boiles, from the soule of the foot unto his crown,* *And he took him a potsheard to scrape himselfe withall, and he sat down among the ashes.* This I do rather note, 1. Because people are subject to censure severely those who undergo unusual af- Ver. 3. 1 King. 14. 13. Esay. 38. 21. Job 1. 8. & 2, 3. Job 2. 7, 8.

afflictions. *When the* Barbarians *saw the venemous beast hang on* Pauls *hand, they said among themselves, No doubt this man is a murtherer, vengeance suffereth not him to live.* Act. 8.4. 2. Because by this uncharitable censoriousnesse, men do expose themselves unto Gods displeasure. Hence it was, that the Lord thus spake unto *Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends, for you have not spoken of me the thing that is right.* Job 42.7.

Use 3. Therefore Gods people should the rather hold up with hope, comfort, and patience under all sorts of their sufferings here, because their death (which is certain) will put a period, an end unto all. Though the Sea be stormy, yet the voyage is short, we shall ere long come safe to shoare. For *this cause we faint not, though the outward man perish* (suppose rotting and unsavory, &c.) *for this light affliction, is but for a moment.* 2.Cor.4.16,17 *Nubecula est, & citò transibit.*

Do you not remember how the holy Martyr comforted his fellow-sufferer, (*viz.*) that death would cure the one of his blindnes, and the other of his lamenesse. And doubtlesse in this sense, it may be said safely, that death unto the godly is the best Physician, curing them perfectly of all diseases whatsoever. Therefore chear up, ye Saints of God, under all your grievances, upon the thought of death. Say to your selves, as the good Martyr did, *But one stile or two more, and then I am at my journeys end.*

Use 4. Therefore Gods servants should be the more industrious in doing all the good which possibly they can, with speed, because they must die, and death will take them off their work. This is *Solomons* inference, *Whatsoever thine hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdome in the grave whither thou goest.* Eccl.9.10. How did our Saviour bestirre himself, *when he knew that his houre was come?* Joh.13.1. What a great deal of good work did he then dispatch in a short time? And it seemeth to be the reason, why *Paul* at *Troas* preached till *midnight, because he was ready to depart on the morrow.* Act.20.7. The

nearer

nearer unto the center, the ſwifter is the motion. Famous Doctor *Sibbs* would ſay, Could we ſuppoſe ſorrow in heaven, this would be our ſorrow there, that we did no more work for God, before we came thither to receive ſo great wages.

Uſe 5. Therefore we all ſhould be perſwaded, to improve our Chriſtian friends, both Miniſters and others, in all their gifts, graces and experiences, ſo much as may be, and that with ſpeed, becauſe they muſt die: Upon this ground the Prophet *Zachary* quickeneth obedience, *Thus ſaith the Lord of hoſts, Turne ye now from your evil wayes, ------Your fathers where are they? And the prophets, do they live for ever?* Our Saviour is often in this exhortation, having foretold his owne departure, *Yet a little while is the light with you, walk while you have the light.* As all godly ones are called *light*: So Miniſters are *the lights of the world*; John *was a burning, and a ſhining light:* Beloved, death will blow out theſe your candles, and your Torches; therefore while they live, while they give out their ſhine and their light, make a profitable uſe of them, to Gods honour and your own ſouls welfare. Zach. 1. 4, 5. John 12 35. Epheſ. 5. 8. Matth. 5. 16. John 5. 35.

Uſe 6. Therefore I hence exhort all the friends of Chriſt, to prepare themſelves for death, and to maintain upon their Spirits a prepared poſture for natures diſſolution Although I know, that they being united unto Chriſt, and reconciled to God through him, they ſhall undoubtedly (whenſoever they die) be tranſlated from earth to heaven: yet there is ſomething more to be minded by Chriſtians, that they may be ready to die. How much might be comprized in *Jobs* expreſſion, *All the dayes of mine appointed time will I wait untill my change ſhall come?* I ſhall not undertake to diſcover; but I deſire to leave theſe foure words of advice, in the boſoms of Chriſtians, in tendency unto their preparation for death. 1. Seek well grounded aſſurance of your intereſt in Chriſt, and of undoubted title unto heaven, through him. This foundation being laid, *Paul* could triumph Rev. 14. 13. Luke 16. 22. Job 14. 14.

over death.....*Oh death where is thy sting? thanks be to God, who hath given us victory through Jesus Christ.* And *Simeon* could sing when ready to die, *Now letteſt thou thy ſervant depart in peace; For mine eyes have ſeen thy ſalvation.* Whereas there are ſad ſhiverings upon ſome gracious hearts, when death looketh in at the windows, becauſe they queſtion their admiſſion into heaven, upon natures diſſolution.

1 Cor. 15. 55.

Luke 2. 29, 30.

2. Take heed of all ſcandalous ſinnes, ſinnes againſt conſcience, the commiſſion whereof may blemiſh Religion, and lie as blocks of offence in the wayes of others. It is conceived by ſome Divines, that in this regard Saint *Paul* died with the more confidence, becauſe after his converſion he was no way ſcandalous: *I have fought the good fight, and I have kept the faith, and henceforth is laid up for me a crown of righteouſneſs.* Whereas *Peter* having diſhonoured Chriſt, diſgraced his profeſſion, wounded his own conſcience, and prejudiced others (how farre we know not) by his fearful, threefold denial; was ſo full of perplexity, that Chriſt ſaw cauſe (before the foretelling of his death) to confirme his heart in helping on the diſcovery of his ſincere love, notwithſtanding that ſad offenſive Apoſtacie. Broken bones, though knit, will ake towards change of weather. And the remembrance of ſcandalous miſcarriages, may occaſion anguiſh in the boſomes of dying Saints.

2 Tim. 4 7. 8.

Joh. 21. 15.-19

3. Settle your outward eſtate and concernments, according to divine prudence and holy principles, remembring that you muſt be accountable unto the Lord, (whoſe *ſtewards* you are) how you diſpoſe of the things of this life, with which he hath entruſted you. This was Gods own advice unto *Hezekiah. Thus ſaith the Lord, ſet thine houſe in order, for thou ſhalt die.*

Luke 16. 2.

Eſay. 38. 1.

Many good people dear unto God, upon this neglect, are leſſe comfortable to themſelves, and leſſe ſerviceable unto others upon their death-beds, becauſe they ſuſpect the many ſad conſequences of their not endeavouring to prevent ſinne and trouble by an orderly ſetling of all their earthly enjoyments.

4. Leave

4. Leave with gracious gravity and seriousnesse, charges and convictions upon the consciences of your neerest relations, that Christ, heaven and their immortal souls, may be principally cared for. Warne your friends to beware of the sins of the times, and of their own inclinations. Communicate your experiences for future profit, prudently. Here I might expatiate upon the examples of *Iacob* blessing his sons, when on his death-bed; of *Moses* and of *Ioshua* their plaine dealing with *Israel*, when ready to die; yea, and of Corist himselfe: But I am necessitated to abbreviate these things, with this hearty request, that my friendly, faithful counsel in these things may not be forgotten.

Appropinquante morte multò es divinior.

Gen. 49. Deut. 31. 2. & 32. & 33. Josh. 23. 1. 2. & 24. 1. -- Joh. 13. 1. & 14. & 15. & 16. & 17.

And do not (I pray you,) do not deferre these things, for death may steal upon you suddenly; unexpectedly, as a man falls a sleep sometimes, when he thought not of it.

This lets in the next point.

Doct. 2. That Christs friends by death, do fall asleep. The Protomartyr *Stephen* his death is thus expressed: *He fell asleep.* And the Apostle *Paul* doth often in the fifteenth Chapter of his first Epistle to the *Corinthians*, attest this truth.

Act 7.60. 1. Cor. 15. 6, 18, 20, 51.

This sleep is not to be applied unto the soul after its departure from the body (as some fondly dreame;) for it goeth *to God* immediately, forth-with *enjoyeth fellowship with Christ*, and *becometh perfect*: But it belongs to the dead body, laid in the grave, which in this regard is called a sleeping place. I shall not dilate upon the resemblance betwixt death and sleep, which is fully done by others: But I will only touch upon two things which are here intended. 1. Death is a sleep unto the godly, because thereby they are laid to rest: There is a *taking of rest by sleep. They shall rest in their beds*, saith the Prophet, speaking of the death of righteous ones. *And they rest from their labours*, (so saith the Spirit) *who die in the Lord.* 2. Because their bodies shall be raised, as men are awakened out of sleep: This is expressed in the words which immediately follow the text: *Our friend*

Eccles. 12 7. Luke 23. 43. Phil. 1. 23. Heb. 12. 23.

κοιμητήριον. Mr. *Calamy* his Sermon upon Acts 7. 60.

Ver. 13.

Isa. 57. 2.

Rev. 14. 13.

friend Lazarus *ſleepeth; but I go, that I may awake him out of ſleep.* And the Apoſtle *Paul* is much upon this Metaphor, in that place where he undertaketh to prove the Reſurrection. 1 Cor. 15.

Uſe 1. Therefore true beleevers, real Saints ſhould not be afraid to die.

I grant that death unto nature is the King of feares, and it hath its poiſonous ſting with which it will wound the wicked, whom it doth uſher into hell. This (with many other uſeful truths, relating unto death) is admirably laid open of late by a worthy ſervant of Chriſt, and it would be a digreſſion, if I ſhould undertake that diſcovery: But I only move Gods people, to arme themſelves againſt the ſinking fear of death, becauſe unto them it is no worſe then falling aſleep. And indeed there is great need of this counſel among Gods own ſervants every where, who like fooliſh children are afraid to put off their cloathes, and go to bed in a dark chamber. Herein the forementioned Authour, and others, have adminiſtred much good help, in which regard I may be ſilent.

Dr. *Tuckney* his Sermons upon 1 Cor. 15. 55.

As *Backſter* in his Saints everlaſting reſt.

Uſe 2. Neither let us mourne immoderately becauſe of the death of our Chriſtian friends; ſeeing they are only fallen aſleep. When our Saviour had ſpoken the words of the Text; *Then ſaid his diſciples, If he ſleep, he ſhall do well.* And by the argument the Apoſtle ſeeks to prevaile with the *Theſſalonians*, that they might not mourne exceſſively upon ſuch occaſion. For *thoſe who ſleep in Jeſus, will God bring with him.* Then he addeth, *We ſhall be ever with the Lord; wherefore comfort one another with theſe words.* Love moveth joy, when our weak, weary, pained, diſeaſed friends are fallen into a ſound ſweet ſleep. This conſideration therefore ſhould cheere our drooping ſpirits, in reference unto godly friends, who died in the Lord. Let us minde this the rather, becauſe God who propounded this ground of comfort, obſerveth both when we have need of this cordial, and alſo what improvement we make thereof, as it followeth

Verſ. 12.

1 Theſ. 4. 13. 14, 17, 18.

loweth in the next and laſt Doctrine, which remaines to be handled.

Doct. 3. The Lord knoweth when his own and his Churches friends do fall aſleep by death. As Chriſt, though now at a bodily diſtance from *Bethany*, the place of *Lazarus* his abode, yet told his Diſciples of his death, *Our friend* Lazarus *ſleepeth.* As God ſpake this to *Joſhuah*, *My ſervant* Moſes *is dead.* Joſh. 1. 2.

This truth may be concluded ſtrongly by theſe arguments. Rev. 1. 18.

Reaſ. 1, Becauſe Chriſt hath the *keys of death* in his keeping; the ſoul cannot be let out of the body, without his leave. And he knoweth all his own grants.

Reaſ. 2. Becauſe he alſo hath power in heaven, keeping (as it were) the gate thereof, into which none can enter without his allowance. This is manifeſt by his promiſe to the penitent thief: *This day thou ſhalt be with me in Paradiſe.* Therefore he exactly obſerveth, when any perſons or perſon hath admiſſion thither. Luk. 23. 43.

Uſe 1. Hence the Deity of Chriſt may be proved undeniably; for though there be thouſands dying hourely in the ſeveral places of the world, yet Chriſt knoweth particularly, 1. Both their qualification, whether his friends and his Churches friends, or no. 2. And the time, when every one of them giveth up the ghoſt. As the inſtance under diſcourſe doth evince. 1. He underſtood infallibly that *Lazarus* was a faithful friend, both unto himſelfe and his ſervants: *Our friend* Lazarus. 2. And though he was not corporeally preſent with *Lazarus* in the place where he died, yet he knew without any creature intelligence, that now he was fallen aſleep by death.

Uſe 2. This truth ſpeaketh manifold comforts unto Gods children: For, 1. This hints his reſpect to them; *Precious in the ſight of the Lord is the death of his Saints.* He will not ſuffer any of them to loſe life without his ſpecial obſervation thereof, together with cauſes and concomitants therein conſiderable. Pſal. 116. 15.

2. It

2. It ſuggeſts his care of every ſoul; when it removeth out of the body the place of its habitation, it ſhall not miſcarry or be loſt through Chriſts regardleſneſs. Though thouſands of devils may watch to intercept the ſoule yet Chriſt who obſerveth when it leaveth the body, will undoubtedly, according to his charge and promiſe, ſecure its Paſſages to glory. This is a Cordial to the pooreſt Chriſtian, for there is no reſpect of perſons with the Lord. *It came to paſſe that the begger died, and was carried by the Angels into* Abrahams *boſome.* And,

Luke 16.22.

3. It may relieve the ſad hearts of godly ones; mourning for their loſſe in the death of their dear Chriſtian friends; for their God and Saviour is quickly and fully acquainted with this their affliction, he ſaw when our beloved relations breathed out their laſt gaſp. Queſtionleſſe it cheared *Hagar*, when ſhe underſtood that God took notice, when the bottle was empty, and heard the crie of *Iſhmael*, becauſe he wanted water. And you may be confident, that Chriſt who underſtands when your Parents your Paſtors, your yoakfellows, your friends die, he doth alſo conſider what counſel, what comfort, what ſupports, what ſupplies, what encouragements you be deprived of by meanes of their death. Is not this a choice Cordiall to Gods children, that *their heavenly Father knoweth they need ſuch things?*

Gen. 21.16,17

Mat. 6.32.

Uſe. 3. Laſtly, this Doctrine yields matter of ſeaſonable and needful admonition. Therefore upon the death of Gods ſervants, we ſhould ſeek after ſuch diſpoſitions, as may be pleaſing unto his Majeſty, who obſerveth together with ſuch providences, how we are affected therewith.

Here then I would adviſe two particulars, wherein I intreat the Lord to make us ſerious.

1. To be rightly affected with ſuch like diſpenſations, laying to heart the publick loſs ſuſtained, when the friends of Chriſt and his ſervants are taken away by death. The Lord obſerveth and complaineth, when people do not herein anſwer his expectation: *The righteous periſh*

periſheth, and no man layeth it to heart. And our love unto the publick, together with the conſideration of the great uſe of ſuch perſons would help forward our humiliation in ſuch caſes. You heard before that they are friends to Chriſt, and much befriended by Chriſt, yea, that they are lovers of the cauſe and people of God. Now is not the death of ſuch to be bewailed? When *Elijah* went up by a whirlewind to heaven, *Eliſha ſaw it, and he cryed, My father, my father, the Charet of* Iſrael, *and the horſemen thereof.* And when *Eliſha* was ſick, *Joaſh* (though not a good man) *wept over him, and ſaid, Oh my father, my father, the Charet of* Iſrael, *and the horſemen thereof.* Becauſe they beleeved that the publick ſafety depended much upon the intereſt of godly men in God, therefore their death was thus lamented. And truly ſuch friends of God are the chief ſtakes in the hedge, and main pillars in the building, both of Church and Common-wealth. Therefore in ſuch caſes, it may well become us to imitate the *devout men, who carried* Stephen *to his grave, and made great lamentation for him.*

Eſay. 57. 1.

2 King. 1. 11, 12

2 King. 13. 11, 14

Acts 8. 2

2. To imitate the deceaſed Saints in their graces and holy converſation; ſhe would lay their lives, as ſo many faire copies before our eyes, and labour to write after them, by conſciencious imitation. The Apoſtle having given in a catalogue of Old Teſtament-beleevers, who in their ſeveral places and ages did worthily, he earneſtly perſwadeth Chriſtians to be followers of them. And ſeeing God hath given us to behold the beauty of holineſſe, and the power of godlineſſe in their courſes, it will much aggravate our ſinne, if we labour not to be like them.

Heb. 11. compared with Heb. 12. 1

This leadeth me to that which you all look for, (*viz.*) to ſpread before you the exemplary life of Maſter *Jeremiah Whitaker* the late Paſtor of this place, whoſe Funeral hath occaſioned this great Aſſembly and my Sermon, in reference unto whom, that I may ſpeak unto your edification, I will (with the change of one word only) undertake

my Text again, *Our friend* Whitaker *ſleepeth.* And truly I am very confident, that if Jeſus Chriſt was here in his bodily preſence among us, he would not be unwilling to ſpeak theſe words, *Our friend* Whitaker *ſleepeth.* Before I begin my Narrative, I crave leave to premiſe this, (*viz.*) that though (in ſome reſpects) I know a more meet man might have been choſen for this work; who could have done it more exactly and gracefully: yet I acknowledge that my ſelf am not the unmeeteſt, conſidering my long and familiar acquaintance with him, eſpecially if this be added, (*viz.*) that in Sumner was twelve-moneth —— I riding with him unto *Tunbridge* Wells, he was pleaſed to give me the Hiſtory of his life, from his youth till that time, and ſince that time, it is well known to many, that no one hath had more frequent and familiar converſe with him, then my ſelf. Oh how often, and with what meltings hath he poured forth his heart into my boſome, in reference to all concernments, perſonal, relative, private, publick, comfortable and uncomfortable, which have deeply affected him! My forgetfulneſſe will neceſſitate the omiſſion of many things, and my faithfulneſſe with prudence command me to conceal much of that, which to my heart ſpake aloud his great goodneſſe and high commendations. I will ſuggeſt the ſum of what I judge moſt convenient to diſcover, in the report whereof, my ſoul deſireth (I hope) to honour God, and to profit his people.

He was borne at *Wakefield* in *Yorkſhire* in the year 1599. When he was ſixteen years old, he was ſent to *Cambridge*, and placed a Sizar in *Sydney* Colledge, where he was much valued for his pregnant parts, and Scholarſhip. At twenty years of age, having commenced Batchelar of Arts, he was ſent unto *Okeham* (the chief Town in *Rutlandſhire*) to teach the free-School there. About foure yeares after he married *Chephzibah* the daughter of Maſter *William Peachy* Miniſter of *Okeham*, an eminent lingniſt, a godly man and (as I am informed) a painful Preacher of

the

the Goſpel, who dearly loved, and highly valued Maſter *Whitaker*, from his firſt acquaintance to his end; whoſe affections to him, wrought on the marriage betwixt him and his daughter. By whom God gave him foure ſonnes and three daughters; one ſonne died at *Cambridge*, two are ordained Miniſters, and the other is to be educated for the Miniſtery. Having ſtayed about ſeven years at *Okeham*, he was removed unto a Paſtoral charge at *Stretton* in the ſame County, where he continued thirteene yeares, from whence he was called to *Mary Magdalen Bermondſey*, (with the approbation of many godly Miniſters, whom he conſulted in the eaſe) where he after twelve yeares ſpent in his Miniſterial charge finiſhed his courſe upon the firſt day of *June*, 1654. and fell aſleep in Jeſus. He was betwixt fifty five and fifty ſix yeares old when the Lord was pleaſed to take him unto himſelf. He was buried in *Bermondſey* Church *June* the ſixth, with expreſſions of much love from a very great multitude of godly perſons, both Miniſters and others of ſeveral ranks and conditions, who attended his corps to the grave. By reaſon of much ſtudy, and manifold imployments in his calling, he was filled with various bodily diſtempers from his youth. In the latter part of his time, he was for ſundry years exerciſed frequently with the painful diſeaſes of the gowt and of the ſtone. Notwithſtanding the reiteration of theſe tormenting pains, he attended upon his Miniſtery both at home and abroad, while he was able to creep into the Pulpit, or to crawle unto the Congregation.

But about the beginning of *November* laſt paſt, the violent paine of the ſtone did in ſuch meaſure and manner arreſt him, that from that time, he continued Gods priſoner in his bed, or chamber, till he was ſet free by a long expected death. Moſt Phyſicians in the City were conſulted, & were from time to time very ready to ſerve him with their advice: who did unanimouſly conclude, his ſharp pains to proceed originally from an ulcer in the kidneys, but immediately from an ulcer in the neck of the bladder, cauſed

by a continual flux of ulcerous matter dropping down upon that part. And by reason of the acuteneſſe and quickneſs of the ſenſe there, his paines were almoſt altogether in that place, though the fountain of them was from the kidneys. Towards his end, (about two moneths) the paine grew more extreame, yet divine indulgence vouchſafed ſome abatements and intermiſſions, both in the night & day. As his death drew nigh, his fits of pain were more frequent, either every half hour, and many times every quarter, yea, two or three times in a quarter of an hour, wherby nature being quite ſpent he died in the Lord. After his death, Maſter *Holiard* opened his body in the preſence of D^r. *Cox*, D^r. *Micklethwaite*, and D^r. *Bevoyr*, (ſome other more ancient Doctors would have been there, if either their being out of Town, or preſent urgent occaſions had not hindred) who found both his kedneys full of ulcers, and one was ſwelled to an extreame bigneſſe, by the abundance of purulent matter in it. Upon the neck of his bladder, they found a ſtone, (which was about an inch and an half long, and one inch broad, weighing above two ownces, when firſt taken out, and withall, an ulcer which was gangrened, and this was judged the cauſe of his death. All other parts of his body were found firme and ſound. Now that which I ſhall relate concerning him in all thoſe places and changes of life wherein God diſpoſed of him, I will caſt under the ſeveral Heads upon which I did diſcourſe in my Sermon. And this method I do the rather reſolve upon, both becauſe it beſt ſuites with mine own thoughts, and may prove the moſt profitable unto them who ſhall be pleaſed to read the Sermon, when they perceive the main parts thereof, applied and verified in this providential Text, *Our friend* Whitaker *ſleepeth*.

The firſt Head, *He loved Chriſt*. He loved Chriſt, 1. Quickly. 2. Strongly. 3. Conſtantly. The Lord did win his heart unto himſelf, whiſe he was a Scholar at *Wakefield*, where he had his education. For then and there his affections did flow out towards thoſe who were moſt religiouſly diſpoſed, with whom he went frequently eight or ten Miles to hear a wakening-ſoul-warming Ser-

mon,

mon, and he was wont to joyne with them in prayers and other holy exercises. And being able to take Sermon-notes, both understandingly and largely, he was very helpfull to Christians in the repeating of what they had publickly heard, being from his childhood full of affections in whatsoever businesse he undertook. Thus this plant did both blossome and put forth fruit quickly, which providence did afterwards make a very fruitful tree. For the more cleare discovery of his abundant love to Jesus Christ, I will give these demonstrations.

First, from his early, and constant vigorous workings of heart towards the calling and work of the Ministery, because he alwayes conceived, that therein a Christian might enjoy most fellowship with Christ, and do him the best service. And he considered Christs speech to *Peter, If thou love me, feed my sheep, feed my lambs.* Joh. 21. 15, 17

Here I judge these particulars very worthy of consideration. 1. That while he was a Grammar-Scholar, this calling he chose, and though his father endeavoured often and earnestly to divert his thoughts from the Ministery, yet he was unmovable in his desires to be a Minister. 2. That he never repented of this his choice, but would all his life long, upon all occasions, *magnifie this his office.* I have many times heard him speak these words, *I had much rather be a Preacher of the Gospel, then an Emperour.* Rom. 11 13. And when a motion was once made to him for a Mastership in the University, he readily returned this answer, *My heart doth more desire to be a constant Preacher, then to be the Master of any Colledge in the World.* 3. That when he was motioned to marry her whom God afterwards made his wife, he was the rather inclined to accept the mation, because she was daughter to a pious, painful, learned Minister of the Gospel, and would occasionally tell his friends, that he was the better pleased with his choice, because of that relation. 4. That he was never so wel pleased with any imployment, as that of his Ministery. In the Pulpit he still was like a fish in the water. Though many times he went halting and full of paine thither, yet he would not manifest any sense of distemper, while he was there.

How often hath he gone upon crutches unto the Congregation of his own people, to fulfill his Miniſtery! yea, once (at leaſt of my knowledge) he adventured to Preach at *Michaels Cornhil*, when he was ſcarce able to get into the Pulpit, and his friends with much difficulty helped him out of the Church homeward. 5. That when he was by extreame paines taken off from his Miniſtery, he would ſometimes profeſſe unto ſome ſpecial friends, that the paine felt was not ſo grievous to his Spirit, as his inability (by reaſon thereof) to manage his wonted work. Many times theſe were his words, *If I could but Preach, I ſhould be much better.* And he would rejoyce with chearfulneſs, and thankfulneſſe, when in the times of his weakneſſe, he found not himſelf more diſtempered by his preaching, and would mention ſuch experiences, as arguments to move his friends to yield unto his Preaching, when they did diſſwade it as prejudicial. 6. He did zealouſly, upon all occaſions, both in publick and private defend the office of a Goſpel-Miniſtery, and eſpecially amongſt thoſe perſons, and in ſuch places, where (as he conceived) there was moſt need. This paſſage fell from him with affection, in one of his morning Lectures at *Weſtminſter*: Though I have read and heard of ſome good men, who unadviſedly in their paſſion have perſecuted the perſons of ſome godly Miniſters, (as *Aſa was angry with the Seer, and caſt him into priſon*) yet I never knew, I never read, nor heard of any godly perſon, who did dare to oppoſe the calling of the Miniſtery. And whereas at the end of his Sermon, a ſouldier (expreſſing himſelf diſſatisfied with the Sermon) came to him in private, and asked him, whether he meant this Miniſtery of *England*, as now conſtituted? he returned this anſwer, *Although I will not juſtifie the calling of every individual Miniſter in the Church of* England, (*as you dare not juſtifie the Saintſhip of every member in your independant Congregations*) yet I will be ready when and where you pleaſe to *maintaine the office and calling of* Englands *Miniſtery at this day.* 7. And that he continued unchanged in this his eſtimation of the calling Miniſterial may be manifeſted by one paſſage in his laſt Will and Teſtament,

ſtament,(though it was not long)which I will put down in his own words, writ with his own hand: *For my ſon* Jeremiah, *my deſire is, that he be bred a Scholar, and that the Lord would ſpiritually incline his heart, freely to give up himſelf to the Lord, to ſerve him in the work of the Miniſtery, which calling and employment (though now deſpiſed) I do eſteem above all other in the world, and do commend it to all mine, that if the Lord bleſſe them with ſons, they would commend this calling to their poſterity.* Before I paſſe from this my firſt demonſtration of his love to Chriſt, I heartily deſire, that this may be ſeriouſly conſidered, whether there be not herein much to credit and incourage the Miniſtery of the Goſpel; That a learned man, and ſo eminent for piety, who alſo had throughly ſtudied the Controverſies of the times againſt the Miniſtery, ſhould upon his death-bed, give ſuch a teſtimony unto it, when he daily expected to make up his account before God, and alſo give ſo great incouragment unto his poſterity, to undertake this calling now, even now when ſuch diſgrace is caſt upon it, and when the Miniſters ſetled maintenance is threatned to be taken from them? And may not thoſe men who know Mr. *Whitaker*'s worth be hereby awed, and moved to take heed how they oppoſe or ſlight that calling of men, whom he (living and dying) judged to be ſo highly honoured by God himſelf? To all this adde, that it was an ordained Miniſtery, which he thus valued, as is evident by theſe two things (as by many living teſtimonies,) *viz.* 1. That he joyned with the Claſſis whereof he was a Member in ordaining Miniſters. 2. That he had an hand in the book lately publiſhed by the Province of *London*, in the defence of ſuch a Miniſtery, not only by aſſent, but alſo by aſſiſtance.

Secondly, his love to Chriſt was proclaimed, by his unwearied laborioufneſſe in his Miniſterial ſervices. 1. While he continued Schoolmaſter at *Okeham*, he undertook a Lecture there weekly, beſides many Sermons preached occaſionally in neighbour Congregations. 2. During his abode at *Stretton*, beſides his Paſtorall inploy ment twice every Sabbath, his conſtant weekly Preaching at *Okeham*, he was a principal prop to hold up the Lectures in the neighbourhood.

hood. His manner was to ſet apart every holy day (if but one in the week) as a day of ſeeking God, in reference to the neceſſities of the times, and no man was more frequent in aſſiſting in dayes of humiliation in private, both in *Rutland-ſhire*, and the adjacent Counties, when ever invited thereto. 3. And ſince Gods good providence brought him to the neighbourhood of *London*, he was *in labours more abundant* (2 *Cor.* 11.23,) For the moſt part, his ſet task was foure Sermons weekly, (*viz.*) two at home, and two elſewhere, (*viz.*) at *Weſtminſter* and Chriſts Church *London*, or *Weſtminſter* and *Stepney*, (ſince he laid down Chriſts Church-Lecture) together with two Sermons every quarter at *Michael Cornhil*. Adde hereto his Preaching monethly at the morning-exerciſe, or aſſiſtance on the faſt-day at the concluſion thereof, beſides occaſional Sermons for preparation to the Sacrament at his own place, and at Funerals, both at home and abroad: Yea, I will cloſe up the evidencing of the *labours of his love*, with this true report, (*viz.*) that he would never deny any motion for preaching, and praying, if God gave bodily ability, & other unavoidable occaſions did not neceſſarily hinder. Many week-dayes he preached twice, yea, then when he attended the work of the Aſſembly of Divines, (*viz.*) the morning exerciſe, either at *Weſtminſter* or elſewhere, & afterwards in the afternoon. I here remember the commendation which St *Paul* gave of *Epaphroditus*, in his Epiſtle to the *Philippians*: *For the work of the Lord he was nigh unto death, not regarding his life.* How farre this is appliable to painfull Mr. *Whitaker*, multitudes do well know, yea, many conceive that his painfull diſtempers (which haſtened his removal from us) were cauſed and increaſed by his many conſtant labours in this kind. Neither were his Sermons jejune and dry, becauſe thus frequent; but always ful of Scripture-ſtrength, ſavoury & affectionate, as his Auditors will teſtifie.

Phil. 2.30

Thirdly, Such was his love to Chriſt, that his publick Imployments did not take him off from family-duties, nor from more private exerciſes of communion with God. His ordinary courſe was, together with prayers, to expound ſome parts of the holy Scriptures in his own family twice

twice every day: and beſide other parts of Scripture which he daily read in ſecret, he uſually read over all the Epiſtles in the Greek Teſtament twice every fourtnight: yea when by reaſon of pain and weakneſſe he himſelf could not read, he herein imployed others for his help. Hence it was that he was a man mighty in the Scriptures (like unto *Apollo*, *Act.* 18.24.) as was obſerved by all who converſed with him. And this courſe he earneſtly commended to the practice of his dearly beloved eldeſt ſon, as an excellent means to make him both a ready and a profitable Preacher.

Fourthly, His courage in Chriſts Cauſe did much commend his love, whereof I will ſuggeſt theſe evidences.

1. While he lived in *Rutland-ſhire*, he refuſed to read the book allowing of Sports upon the Sabbath, though it was with commands and threatenings preſſed upon him. And when he was called to give in his anſwer, about the collection amongſt Miniſters to maintain the War againſt *Scotland*, he openly told the Biſhop or Chancellor that his conſcience could not yield thereto. This his anſwer expoſing him to great danger both to loſe living and liberty in thoſe times, a neighbour through miſguided love (compaſſionating him and his family) payed the money, and ſubſcribed M^r. *Whitakers* name without his knowledge. This he was long ignorant of, and when he heard it, he expreſſed, with many complaints, much grief of heart.

2. Since our times of woful deſertion and Apoſtaſie both from Goſpel-Truths and practices, he would undauntedly in private conferences & in his publick Miniſtry expreſs his diſlike, yea, deteſtation thereof to the faces of them who too much favoured Error, Hereſies and ranting courſes, though he knew that thereby he did run hazards, and procure many frownes. He refuſed to ſubſcribe the late Engagement, though thereby he was in danger to be taken off from his *Weſtminſter* Lecture. And if his Sermons preached there, upon *Epheſ.* 2.2,3. (concer-

ning mens *walking according to the course of this world, &c. fulfilling the lusts of the flesh, &c.*) could be collected and published, thereby it would be manifest that Mr. *Whitaker* in love unto his Lord Christ, was a man of good metal and magnanimity.

3. One more private proof of the good mans valiant love to Christ I will make bold to insert; because my self can knowingly attest its truth. Since these stormy dayes, wherein the liberty and livelihood of Ministers have been maligned and struck at, he riding with an intimate friend by *Tiburn*, (which he had not knowne or not observed before) demanded what that was? and answer being made, This is *Tiburn*, where many Malefactors have lost their lives; he stopped his horse, and uttered these words with great affection, *O what a shame is it that so many thousands should dye for the satisfaction of their lusts, and so few be found willing to lay down their lives for Christ! Why should not we in a good Cause, and upon a good call, be ready to be hanged for Jesus Christ? It would be everlasting honour, and it is a thousand times better to dye for Christ, to be hanged, to be burnt for Christ, then to dye in our beds.* And how much he condemned life, in respect unto Christ Jesus, there are many who from his own mouth can witness.

Fifthly, So great was his love unto his God and Saviour that he maintained and expressed high estimations, and honourable thoughts of his Majesty, when undertormenting providences, nothing being more feared then this, lest he should do or speak any dishonours unto his Name. These were some breathings of his large love, when through paine he was, as in the fire, and upon the Rack, *Good Lord, keep me from dishonouring thy Name by impatiency. O, who would not even in burnings have honourable thoughts of God! Who that knoweth thee would not fear thee, O Lord, love thee, and honour thee! Lord, thou givest me no cause to have any hard thought of thee! Blessed be God there is nothing of hell in all this. Blessed be his Name for Jesus Christ, and the revelation of the everlasting Gospel.*

Goſpel. Who knoweth the power of thy wrath? If it be ſo heavy upon thy ſervant here, how heavy ſhall it be to all thoſe who ſhall endure it without mixture? Bleſſed be God for the peace of mine inward man, when my outward man is ſo full of trouble. This is a bitter cup, but it is of my Fathers mixture, and ſhall I not drink it? yea, Lord, through thy ſtrength I will, this is my burthen, and I will bear it. Upon any abatement of his pains, he was conſtantly much in bleſſing God, uſing theſe and ſuch like expreſſions *O! what a mercy is it that there is any mitigation, any intermiſſion! Lord, make me thankfull.* And turning himſelfe towards thoſe who ſtood by, he would ſpeak thus. *O help me to be thankfull! O lift up a prayer for me that I may be thankfull! O what a mercy is this! How much worſe might this affliction have been! I might have been diſtracted or laid roaring under diſquietneſſe of ſpirit.* By theſe workings of his ſpirit (which my ſelf and others do well remember, and I could heartily wiſh that all the reſt had been recorded) who perceiveth not the ſparklings of his love to God? I will annex one more, which hath much affected my heart, *viz.* theſe words he hath often ſpoken to me; *Brother, through mercy I have not one repining thought againſt God.*

Now upon all theſe conſiderations, I appeal unto the conſciences of all ingenuous ones, whether there be not ground to believe that Chriſt (if here with us) would give him the honour of this compellation, *My loving friend Whitaker.*

The ſecond head of my Narrative followeth, That *Chriſt loved Mr. Whitaker*, (For as I diſcovered in my Sermon, this love is alwayes mutual.) The diſcovery hereof will be clear upon a double account, *viz.*

1. Becauſe of the graces with which he was enriched.

2. Becauſe of the Comforts with which he was refreſhed.

As for the firſt. Love-tokens are real meſſengers of his love who ſendeth them: and what ſurer ſignes of divine love then the graces of the Holy Ghoſt? Now of theſe

the Lord had given him, in measure, more then ordinary. That which was hinted before in his love to the Lord Jesus, (expressed by laborious, couragious endeavours to advance his praise, and to continue communion with him) doth manifest that he was very rich in Grace; but thereunto I will add five more graces which were very shining in his crown.

1. *Tenderness of heart.* Who ever knew man of a more melting frame before God, whether in confessions, petitions, or thanksgivings? Is there any one living that can say, I have sometimes joyned with him in Prayer, and he shed no tears? How did his own sinfulnesse, (though no more then the ordinary imperfections of the fairest Saints on earth) the evils of the times, and the testimonies of Gods displeasure breaking out, break his heart into pieces? Truly I believe, that for the space of many years, he did never come off from the serious consideration of these things with dry eyes. And how many thousands would account it a signe of much love from Christ, if they could finde such thawings in their frozen breasts.

2. *Meekness of spirit.* With this precious Jewel he was adorned richly. Who ever saw him transported by passion, on a fire through fooliſh anger, or disguised by discontent? Though he would be warm for God, yet he was a man of a cool spirit, meek, like *Moses*, in all his own concernments. Among many other manifestations hereof, this one was remarkable, that when upon warm disputes with men of dissenting principles and opinions, his spirit was so even, that unhandsome provocations would not discompose him. Hereof I could give instances; but I must forbear.

3. For *Patience* he may well be called a second *Job*. Many who saw him under his racking pains, so frequently reiterated, and so long continued, are confident that God did put him, and keep him in his furnace to be a pattern of patience unto posterity. It's true, he did roar many times till his throat was dry, but who ever heard him.

him ſpeak one word of murmuring or diſcontent becauſe of Gods afflicting providence? He himſelf indeed would ſometimes through tenderneſſe charge himſelf of impatiency, becauſe he made a noiſe, whereas that expreſſed only Natures ſenſibleneſſe, not ſinful frowardneſs. And when (accuſing himſelf in that kinde cauſelesly) he was minded of Chriſts roarings, though free from all ſin, he would be ſilent. I confeſſe that in deſires to be diſſolved, he would take up *Jobs* complaint: *Wherefore is light given to him that is in miſery, and life unto the bitter in ſoul? Which long for death, but it cometh not, and dig for it more then for hid treaſures, &c. for my ſighing cometh before I eat, and my roarings are poured out like waters*, Job 3. 20, 24. But he alwayes concluded with ſubmiſſion unto the good pleaſure of God. When he had been asked how he did? this was frequently his anſwer, *The buſh alwayes burning, but not conſumed; and though my paine be above the ſtrength of nature, yet they are not above the ſupports of grace.*

4. The Lord gave him ſo much of the *Spirit of grace and ſupplications*, that his ſoul was never out of tune for that ſervice. Moſt of his words when under torment were holy complaints and prayers to God: ſome of them I will record, that they may not be forgotten. *O my God help! Father of mercies pity! Do not contend for ever, conſider my frame, that I am but duſt! My God that hath made heaven and earth help me! O give me patience and inflict what thou wilt! If my patience was more, my pain would be leſſe. Dear Saviour, where are thy bowels! Why doeſt thou make me an aſtoniſhment to my ſelf and other? Why doeſt thou cover thy ſelf with a thick cloud that our prayers cannot paſſe? Bleſſed is the man that endureth temptation. Lord, this is a ſad temptation; ſtand by me and ſay, It is enough! Am I not thy ſervant? Conſider, Lord, that I am thy ſervant. O theſe bitter waters of* Marah! *Lord, drop ſweet comfort into theſe bitter waters of* Marah. *O the blood of ſprinkling, Lord: Lord, the blood of Sparkling! That blood which extinguiſheth the fire of thine anger, O that it might allay my burning pains! I am in a fiery furnace; Lord, be with me, as thou*

waſt

wast with the three children, bring me out refined from sin. When I have sailed through the Ocean of these pains, and look back, I see none of these can be wanting. I flye unto thee, O God, hide me under the shadow of thy wings till these terrible storms be over past.

5. God added *Humility* as a crown to all his other Graces, which did shine very bright in the eyes of all who were acquainted with him. Hence it was that he would converse familiarly with the poorest Christians, and with them who were of low parts for knowledge. This his ordinary expressions of himself before God, spake loud: *Poor worm, sinful wretch! O pardon my transgressions, for they are very great.* Hereupon he would weep much when he was told how much he was prayed for, wondering at Gods goodnesse that so worthless a wretch should have so much interest in the hearts and prayers of the people of the Lord. And his language in his Will reports how little he was in his own eyes: The words are there, *I desire that at my Funeral there may be no pomp, but that so poor a worthlesse wretch may be privately laid in the ground.*

Thus from the rare Graces received, I proceed to the rich Comforts vouchsafed, as manifestations of Christs singular love towards this Saint of the most high God. O what kisses of Christs mouth, and what embraces from the arms of his love were bestowed upon this man of God! He enjoyed all along his afflicted condition, an uninterrupted assurance of Gods fatherly love in Christ. In his addresses to God he constantly claimed propriety, *My God, and my Father.* His inward peace and joy, were the support of his heart under all his grinding pains. He was confident of mercies mixtures with all his grievous distempers, not at all doubting of the Sanctification of them through grace. Thus he spake many times in his Applications to God: *Consider and save me, for I am thine. How long, Lord, how long shall I not be remembred? yea, I am remembred, blessed be thy Name. This is a fiery chariot, but it will carry me to heaven. Blessed be God that hath sup-*

ported

ported me hitherto, and he that hath delivered, will deliver. Thou, Lord, never forgetteſt them that put their truſt in thee. Always when the extremity of pain was over, he would, with ſmiles ſpeak of Gods mercies. Though trembling took hold upon him when his violent paines began, yet he would with confidence ſay, *Now in the ſtrength of the mighty God I will undergo theſe pains. O my God, put under thine everlaſting arms, and ſtrengthen me.* Many times he hath told me, that notwithſtanding all his rentings and roarings (from which he expected no deliverance but by death) he would not for a thouſand worlds change eſtates with the greateſt man on earth, whom he looked upon as in a way of ſin. And let me tell you one providence of fatherly indulgence towards him, That *Satan never ſhaked his confidence, nor aſſaulted his hopes, all the time of his tireſome, irkſome exerciſe.* There is but one paſſage more which I ſhall point at under this ſecond head of my Narrative, *viz.* That he accounted all theſe inward chearings the fruits of Prayers made for him, though God ſaw cauſe to deny that eaſe and recovery to his body which was much begged; withal valuing thoſe ſpiritual cordials much beyond deliverance from the Gout and Stone, and death it ſelf.

All theſe things I have the rather mentioned, to prevent that diſcouragement or offence, which ſome may be too apt to take at the continuance of his waſting, tormenting pains, notwithſtanding his own godlineſſe, and the unceſſant Prayers, both ordinary and extraordinary; which were made unto God in his behalfe: for he found the ſweet fruits of them in his own boſome, when he felt the continuance and increaſe of his bodily griefs.

I proceed to the third head of my promiſed Narrative, which will ſpeak M^r. *Whitakers* love to his fellow-Chriſtians. He was a man made up (as it were) of love: His delight was in the Saints upon earth, whom he eſteemed moſt excellent, and their ſociety was a conſtant cordial unto his ſpirit. His frequent viſits of them who were in trouble, and his ſtirring up others to the like practice,

were

were teſtimonies of his friendſhip. His love was not only verbal, but real. Truly I know no man of his eſtate more liberal. He would often ſay, *It's a brave thing when a man with a full eſtate hath a charitable heart.* Sometimes upon ſpecial occaſions he himſelf hath given away all the money he had in his houſe. It was not unuſual with him to give twenty ſhillings unto a poor Saint, and he had many experiences of Gods gracious returns in ſuch caſes. By his Will he gave 20 *l.* to the godly poor of his own Pariſh.

There were two caſes wherein his loves were moſt enlarged to the people of God, whereof I ſhall give in two inſtances. The one when their ſufferings were publick. He hath often told me that *Englands* late breach with *Scotland*, and the blood ſhed, with other ſad conſequences thereof, had taken ſuch impreſſion upon his heart, that the ſorrow would never be removed till his death. And the ſufferings both in *Holland* and *England*, upon our late Sea-fights, were great burdens upon his ſpirit. The other caſe was in reference to the inward perplexity of ſuch as were afflicted in minde. Having moved me the week before his death to beſtow a viſit upon one in that condition, the morning before his death, (when ſpeech was grievous in reſpect of his weakneſſes) he asked me whether I had remembred the party troubled in ſpirit? which is a remarkable evidence of ſtrong loves. Beſides all that hath been mentioned, I could relate his many wreſtlings with God to prevent the flood of troubles which he apprehended the Proteſtant Churches are now in danger to be overflowed withal; as alſo his compaſſionate reſpect to Congregations in the Country, who were like ſheep wandring upon the barren mountains without a ſhepherd.

The fourth head of my Narrative ſhould hold forth the love which he received from the Saints of God. What godly heart that either knew him, or heard of his fame, did not love him? I will not ſpeak of the frequent friendly viſits of the Religious ones in the neighborhood round about. I never heard of any man ſo much prayed for, both

both in publick and private. There was no particular caſe ſo frequently, ſo affectionately ſpread before God in moſt of the Congregations about *London* as his. Three dayes were ſet apart by Miniſters, and many other praying friends to ſeek God in his behalf; one in private, and two in publick, which alſo were obſerved much better then ſuch dayes uſually are; yea, in remote Countreys, beſides the ordinary prayers made for him, there were ſome Faſts kept, with ſpecial reference to his affliction. The multitude of people attending his Funeral, with the many weeping eyes, did witneſſe how much he was beloved. Here I might remember the readineſſe of *London*-Miniſters to ſupply his place at home, and Lectures elſewhere, as alſo the willingneſs of fellow-Lecturers at *Weſtminſter* to preach for him there, when he himſelf by reaſon of weakneſs could not poſſibly do his own work: But I may be ſilent, for ſtill every where upon the naming of him, love is ſome way diſcovered by ſuch who had knowledge of him.

Though I have related much concerning the worth of this good man, yet my conſcience tells me, that I have rather been defective then exceſſive in my relation. I have not told you of his humility, expreſſed by fears, leſt Gods people praying for him ſhould ſpeak too well of him before the Lord. Neither have I mentioned his ſelf-denial, never daring to look after great matters in the world, whereby he condemneth many whoſe ſelf-ſeeking in earthly advantages, rendreth them very offenſive and unſavoury in the Church of Chriſt. Towards his end neither faith nor patience did abate, though his grievous paines were more frequent and violent; in which regards his longings for death were much increaſed, yet attended with holy ſubmiſſion unto the good pleaſure of God: Theſe were ſome of his expreſſions, *O my God break open the priſon-door, and ſet my poore captive ſoul free, but enable me willingly to wait thy time! I deſire to be diſſolved; never did any man more deſire life then I do death! When will that time come, when I ſhall neither ſin more, nor*

 ſorrow

ſorrow more? When ſhall mortality put on immortality? When ſhall this earthly be diſſolved, that I may be cloathed upon with that houſe which is from heaven? Bleſſed are the dead which dye in the Lord, for they reſt from their labors, and follow the Lamb whereſoever he goeth.

The Sabbath ſeven-night before God releaſed him, though his paines were very ſharp, yet he beſtowed moſt part of the time of publick Ordinances in prayer with thoſe that were with him, and his petitions were moſt for Miniſters, that God would cloath his Ordinances with his own power, and enable Miniſters to ſpeak unto the ſouls of people. Then alſo he did with many tears bewail his detainment from the Sanctuary and Sabbath-opportunities, which had been his delight; profeſſing alſo, that his being taken off from ſervice was a greater affliction to him then all his pains. And becauſe this apprehenſion, (*viz.* his unſerviceableneſſe) did much afflict him; therefore this was often ſuggeſted to him, (which alſo was relieving to his ſpirit,) *viz.* that now by the practice of Faith, Patience, contentment, and Spiritualneſſe (which he had formerly preached) he was very profitable unto them who did viſit him, and might alſo prove very advantageous unto others who might be acquainted therewith, through Gods grace by Chriſt. So great was his tender reſpect unto his friends, that when his pains were coming with violence, he would intreat them to with-draw from him, that they might not be grieved with his roarings. He would often bleſs God, that his compaſſionate friends were not neceſſitated to abide within the reach of his doleful lamentations.

I hearing, the night before God tranſlated him, that he was not likely to live another day, I went early in the morning to take my leave of him (whom my ſoul loved) and found his bodily ſtrength almoſt ſpent. And becauſe he could not ſpeak without difficulty, I ſpake the more unto him, in relation to the approach of his happy hoped for change: my diſcourſe through Gods mercy was refreſhing unto his ſpirit. Minding him that many of his friends

friends intended to ſet apart that day in ſeeking the Lord for him, I asked him in what things eſpecially he deſired to be remembred before the Throne of Grace? His anſwer was, *Do not complain, but bleſſe God for me, and intreat him to open the priſon-door.* Hereupon laying my hand upon his cold hand, covered with a clammy ſweat, I took my laſt farewel with an aking heart: and upon my departure from him, theſe were his laſt words unto me, *Brother, I thank you, I pray God bleſſe you, and I bleſſe God for you.*

That day was ſpent in addreſſes to God for him at *Peters Cornhil*, where Mr *Newcomen* quickened and guided our prayers in his Sermon from *John.* 11. wherein he inſiſted eſpecially upon theſe words, *Lord, behold, he whom thou loveſt is ſick*, ver. 4. And Mr. *Jenkyn* endeavoured to moderate and regulate our ſorrows from *Luke* 23. 28. *Weep not for me.*

Thus his friends having by prayers, with praiſes (on his behalf) given him up to God, and having prepared their hertts for their loſs of him, the Lord was pleaſed that evening to take him unto himſelf.

And now *our friend* Whitaker *ſleepeth.* 1. *He is dead*, that ſpeaketh ſorrow. 2. *His death is a ſleep*, this yieldeth relief.

Firſt, His death is ground of lamentation, becauſe Chriſt and his Church have now one friend leſs on earth to be ſerviceable unto both. I would awaken your hearts unto ſenſibleneſſe under this great loſſe, and therefore wiſh that his great parts, many intereſts, frequent opportunities of ſervice, together with the unmovable faithfulneſs of his heart to improve all for good, may be duly remembred, *viz.*

1. As for his Abilities, he was an univerſal Scholar, both in the Arts and Original Languages; by much ſtudy he had digeſted the whole Body of Divinity, he was well acquainted both with the Schoolmen and the Fathers, a good Diſputant, judicious in Caſes of Conſcience, and ſecond unto none in acquaintance with the holy Scripture.

2. He had much interest in the hearts of persons of chiefest places and power in the Nation; for the plainnesse of his spirit, together with the power of godlines (which did shine in his conversation) gained him much Authority in the consciences of all sorts with whom he conversed, whether in the City or Countrey.

3. And his Opportunities of service were many, not only in *Southwark*, but also in *London*, *Westminster*, *Stepney*, where he had much imployment.

We read when *Dorcas* was dead, that the *widowes stood weeping, and shewing the coats which she had made*, Acts. 9. 39. and that upon *Pauls* departure the people *wept, because they should see his face no more*, Acts 20. 38. And is there not reason that we should be in like manner affected, remembring how Truth hath been defended, error confuted, holines cherished, wickedness checked, the cause of the poor pleaded, and the violence of some passionate spirits allayed by M^r. *Whitaker*? But now this able, publick-spirited man must be serviceable on earth no more; now we shal not be edified by his Ministry any more, nor warmed by his praiers any more, nor cheared by his company and conference any more. But let us moderate our sorrow by this following consideration, That *our friend Whitaker is not dead, but sleepeth*: For this assureth us both of his present ease, and future Resurrection. Now being asleep he is well, he resteth, (as in a bed) and we shall not see his pale face, his weeping eyes, his trembling hands any more, we shall no more hear his deep groans, and doleful lamentations. He is fallen asleep *in the Lord*, and he and we shall have a better meeting at the generall Resurrection then ever heretofore, and then shall we ever *be with the Lord*, Therefore *let us comfort one another with these words*, 1 Thess. 4. 15, 18.

I have but one thing more to hint; *viz.* That Christ now knoweth that this our precious friend sleepeth. From whence I infer, 1. *Comfort.* 2. *Counsel.* This may be chearing unto all his mourning Relations, Domestical, Pastoral, Classical. For Christ understandeth that his wife hath lost

a dear husband, his children an indulgent father, his people a faithful Paſtor, the Claſſis a chief Pillar, and all good Chriſtians a real friend.

And ſeeing Chriſt (conſidering that M^r. *Whitaker* is dead) doth alſo obſerve how we all are affected with this providence; therefore I beſeech you, and beſeech you again, to ſtudy in good earneſt the gracious improvement of this ſad diſpenſation. Let us hear the voice of this rod, repentingly remember the forfeitures made of this bleſſing, and make conſcionable imitation of the good example he hath left us.

Though M^r. *Whitaker* is dead, yet *his holy life ſpeaketh*. My Narrative hath told much of that which it ſpeaketh, and my prayers are, that it may ſpeak (through the concurrence of Gods grace) that unto all our hearts, which may be for ſpiritual and eternal benefit by Chriſt.

FINIS.

POEMS,

AND

ELEGIES

On the Death of

Mr. JEREMIAH WHITAKER.

On the much lamented Death of that Reverend Man of God, Mr. Jeremiah Whitaker, *his dear friend and old neighbour, both in City and Country.*

IF Reason, Vertue, Wisdome make a *man*,
If Faith, Hope, Charity the *Christian*;
If faithful, useful, cheerful grace a *friend*;
Arts, Tongues, choice Wit, rare Memory commend
The *Scholar*; if Humanity, Divinity,
Candor, Humility, bowels, integrity;
If parts, pains, zeal, sound Doctrine, utterance, tears,
Faith, courage, prudence, patience, fasting prayers,
Success, crown *Preacher*; Lo, of thousands ten
That *Man*, *Friend*, *Christian*, *Scholar*, *Preacher* then.

Never in times *unfixt* a man more *fixt*;
Never in heart so *pure*, graces more mixt;
Mildness with boldness, courage with courtesie;
High parts, low thoughts, yielding with constancy;

Well

Well to *conceive* and ſpeak, to *ſpeak* and *do*,
And do ſo much, ſo much to ſuffer too.
For Love a *Jonathan*, for Truth *Nathaniel*;
For Meekneſſe *Moſes*, and for Courage *Daniel*;
Call'd when a child, a ſecond *Jeremiah*;
For ſpirit, prayer, power the third *Eliah*,
For firmneſſe *Cephas*, for ſympathy a *Paul*,
For pains, ſucceſs, exceeding moſt, or all.

One thing was lacking yet to make him higher,
As Gold, or *Job*, he muſt into the fire.
As Gold, or *Job* he was unto the laſt,
For *patience* prov'd, *Integrity held faſt*.
Who ere ſaw ſuch ſharp pains? heard ſuch ſweet prayers?
Strong cryes, but ſtronger faith, praiſes with tears?
Our Lord by ſuffering did to *perfection* grow:
In ſuffering *obedience* he did *learn* and ſhow.
This Man of God came to that altitude
By ſuffering, of ſore pains, that multitude.

The racking *Gout* and the tormenting *Stone*,
In *Kidneys* Ulcers two, in *bladder* one,
Made pains ſharp, ſore, long, thick, but reſpite ſmall;
Yet faith and Patience overcame them all.
Now after well ſpent life, and reſtleſſe pains,
And heaven aſſur'd, we reckon death for gains:
Death when by ſelf deſired, by friends bewayl'd,
And a ſweet memory left have ſtill prevail'd
To call dead happy. Then our loſs to thee
Was greateſt gains, compleat felicity.

Weep *Berm'ſey*, *London* wail, mourn *England* all,
Here did thy *Crown*, *Chariots* and *Horſemen* fall.

JOHN SHEFFEILD, *Paſtor of*
Swithins London-ſtone.

of

Of the same Authour.

Jeremiah 1.5,6 Ver.18. OLd *Jeremy* a Prophet was and *childe*,
Yet was a *brazen wall* and *Pillar* stil'd.
He liv'd in troublous times, sad changes saw,
Chap. 15.16. He suffered much, yet kept he fast Gods Law.
Chap.40. Chap.25. 16. By all good honour'd, by enemies approved:
By many censur'd, by none faulty proved.
Chap. 17.16. He dealt with persons highest, and with low;
Chap.15.10. He warned all, but wished no mans woe.
Son of Contention called, when of peace
Chap. 31. & 32. & 33. The greatest friend, and of his Lands increase.
He preached much of Christ and Gospel-dayes,
The *Covenant New* he taught, and its rich Grace.
Lament. tot. lib Yet was his last a doleful *Lamentation*,
Sad to himself, sadder to the Nation.

Thou art, or wast the same. His *Baruch* he
Jeremiah 36. Companion had to him, let me to thee.

Ejusdem in Nomen Whitakeri.

A *Garden* late there was, an *Acre* 'twas of Ground;
Beset with *Lilies white*, enclosed it was Round;
No *Beast* into it came, *stone* lay, nor *wood* did grow:
White Acre it was call'd, most men the name did know.
Here pleasant was the sight! how sweet thereof the sent!
To Angels as to Men it gave a like content:
Here often both did meet, here met thus frequently
The Son of man himself, *Among such lilies high*
Delights alone to finde. The fruit him so much gladded,
That he this *Acre* took, and to his Eden added.

Of

Of like extent there was of late a *Field* of *Corn*,
Of pureſt *Wheat* it was, no *Cockle*, *Tare* or *Thorn*
Among it grue; Thick ſtood the *Roots*, Loaden the *Eare*,
'Twas *Early ſown*, came on faſt, ſoon appeare
White to the Harveſt; The Lord of the Harveſt ſpyes
One of his Reapers neer, and to him Cryes,
Goe cut me down that Field: yet ſee thou cut it ſo
That none of it be loſt, for it *again muſt grow*.
Into my *Barn* the grane ſee it ſafe laid and kept,
While all the *Tares* and *Chaffe* are into Hell-fire ſwept.
I purged have the *Soul* from all corruption:
Ile purge the body too at the Reſurrection.
Then both into *my Garner* ſhal gathered be,
To raign with me to all Eternity.

I. S.

An Elegy *upon the much lamented death of my late dear and reverend Friend* Mr. Jeremiah Whitaker.

O

ENgland wil ſoon grow poor, if in one yeer
Kent loſe a *Wilſon*, we a *Whitaker*.
A *Thames*, and * *Medway* from our heads ariſe,
Their ſtreams our tears, their channels are our eyes.
Our many *loſſes* call for *tears*, not fewer;
The breaſt a *Baſon* makes, the eye an *Ewer*.
No longer (now) ſhal *Iſis* part the *Burrough*
From *London*, ſince that *both* ſides meet in ſorrow.
Not (as of old) by ſtriving whither ſide
Should for their *own* obtain the Silver tide;
No, not to *gain* the water wee'l contend;
But wee'l by weeping ſtrive who moſt can ſpend.
Conduits give wine (indeed) when th'Crown's put on,
Now run they tears, becauſe our Crown is gone.
Our Friends *Deceaſe*, and *Death* our troubles were,
We nor his *Sickneſs*, nor his *Medicines* bear.

* *Maidſtone* river.

* *Rivales* were ſuch who having their lands parted by a river, did both claim an intereſt in it.

His Pulpit he eſteem'd his *reſt*, his *bed*;
We thought his bed a *Pulpit*, where he read
Lectures of patience; theſe he loudly utter'd,
By ſilence of the groan'd, but never mutter'd.
Of mournful *Magdalen*, *Bermonſey* bears
The *name*, and with her *Title* hath her *tears*,
And our dear *Whitaker*, was *Jeremy*
In *name*, in *weeping*, and in *Prophecy*;
But he (no Prophet *now*) no *ſackcloth* wears,
His *work* is done, and ſo are all his *tears*.
May *Bermonſey* of him the late *poſſeſſor*
Mourn for her *ſins*, but joy in his *ſucceſſor*.

GUIL. JENKYN, *Paſtor*
of Black-fryers, London.

Upon the Death of the Reverend, his never to be forgotten friend, Mr. Jeremiah Whitaker.

O That affection could but make a Poet!
If griefe could rhime with Art, ſure I ſhould doe it;
(Though ſo diſuſed to verſify.) We'l try,
The Subject's ſad, and ſo's the Poetry.

The tender ſon that never ſpake before,
To ſave his fathers life turn'd Orator.
Shall I forbear in ſilence? Write I muſt,
When ſuch a friend lyes ſleeping in the duſt.

The bleſſed Saint, dear *Jeremy* is gone,
And who ſhall write his *Lamentation*?
Had we his eyes (which alwayes ſhowry were)
Such is our loſſe, each word ſhould have a tear:
Another *Whitaker* in a Coffin plac'd,
The firſt the *Chair*, and this the *Pulpit* grac'd.

Reader, would'ſt know his worth, then caſt thy eye

Upon

Upon the Narrative ; there's his excellency.
Rings hold not Hiſtories ; who can rehearſe
His vaſt perfection in a narrow Verſe!
Take Vertues, Graces, Gifts, and all you can,
All are concentred in this holy man.
A brighter Star in all our orb there's none,
None doe exceed, few equal him that's gone.

Ah pious ſoul! What mortal man can ſpeak out
Thy rare humility! Who e're meanly thought
Of thee beſides thy ſelfe? What mov'd thy paſſions,
But Eulogies and Commendations?

'Tis well th' art gone from us, ſhouldſt thou but look
Into and read thy praiſes in this Book,
I'm ſure by this thou would'ſt be ſomewhat moved,
And *Simeon* himſelfe ſhould be reproved,
He ſpeaks thy worth ſo much, and yet but little,
'Tis ſcarce enough (but true to every tittle.)
Thy perſonal endowments who would commend,
Should neither know where to begin nor end.
Thy Miniſter'al accompliſhments were rare,
Thy conſtant pains, thy diligence, thy care
For ſouls in holy things, who can expreſſe?
Thou might'ſt have longer liv'd, had'ſt thou liv'd leſſe.
O melting Suppliant! who e're did know
Thy Prayers to heaven without ſome teares to go?
The ſecret raviſhings which poor ſouls have found
When from thy mouth the Word of life did ſound!
Our very Pulpits wonder where thou art,
In which thou didſt ſuch ſpiritual gifts impart.

But 'tis enough! we'l weep the reſt; we can
Launch out no farther in this Ocean.

Could prayers and teares have kept thee here, thy ſtay
It had been longer in this houſe of clay.
Pray'r barr'd thee in ſome time, till death would throw

Open the doore by force to let thee go;
At last thy soul did finde the way to blisse.
And now is steep'd in Heavens happinesse.

O blessed change for thee? the painful bed
Is now a Throne, where not a tear is shed.
No dismal groanings now from thee do come,
But everlasting Triumphs in their room.

Farewel (blest Saint) farewel, and since 'tis thus;
We'l haste to thee, thou wilt not come to us.

THO. JACOMB. *of M. Ludg.*

Upon the death of the Reverend, Learned, and Faithful Servant of Jesus Christ, Mr. Jeremiah Whitaker, *late Minister of Magdalene* Bermonsey *in* Southwark.

WHat speaks this sudden storm of brinish tears?
What means this doleful volley in mine ears?
Is the Sun darkned? Doe the Lamps above,
Resolve their fiery station to remove,
And shine no more on earth? Doth the Creation
Intend to melt it self with Lamentation?
The holy *Whitaker* is stept away,
Late Angel of the Church of *Bermonsey*.
A Pillar in Gods house, a sweet Musitian
That gladded drooping hearts; A soul-Physitian,
A Sun whose beams did consolation shine,
A faithful, skilful guide, a rare Divine.
He was a Watchman could not well be blamed;
A workman needed not to be ashamed.
No *Proteus*, that could change to every shape,
No servile spirited Preacher, that could scrape
And cringe to please the Lusts of wanton men:

He could not say, and then unsay agen.
Learned, yet very humble, prudent, dear
To God, to men: meek, holy, wise, sincere,
He lov'd the Truth, he hated Heresie,
A strong opposer of all Blasphemy.
His heart was toward a holy Reformation,
But set against a godlesse toleration,
Of lewd Opinions. Great was his care
To keep the holy Covenant which he sware.
The marrow of Gods Oracles was in him,
No Scripture Mystery was hidden from him.
Cases of Conscience he could well unty,
Scruples and Doubts from Scripture satisfie.
His holy Function was his consolation,
His Pulpit work to him was recreation.
His pray'rs were zealous, heavenly steep'd in tear:
His Doctrine Orthodox, convincing cleare.
Full of the spirit of Life and Power, his words
Did pierce like nails, did cut like sharpned swords:
He durst tell *Abab* of his great oppression;
What! dost thou kill and after take possession?
He durst tell *Herod*, though it cost his life,
'Tis wickednesse to take thy brothers wife.
Had strangers heard him preach, they would have sed,
Sure *John the Baptist*'s risen from the dead.
His carriage holy, harmlesse, free from strife,
His Sermons were imprinted in his life.
His body was infirme, diseased, weary,
His soul still vigorous, active, strong and cheary.
The more the Cabinet did waste and wear,
The brighter did the Jewel still appear.
Goodnesse of Nature made the world admire him,
The brightnesse of his grace made Saints desire him.
The Church on earth hath lost a precious plant,
The Church in heaven hath gain'd a glorious Saint.

RA. ROBINSON, *Minister of* Mary
Wolnoth, *Lumbard Street* London.

Jeremiah

Jeremiah Whitaker.

ANAGRAM,

I have hit everi Mark.

THou didſt not ſhoot at rovers in the dark,
Thy poliſht ſhaft could hit the ſmalleſt mark:
Gods glory was thy ſcope, his Word thy guide,
His ſtable Spirit did teach thee to divide
The word of truth aright: A ſignal Teacher,
An uſeful, pious, fruitful, powerful Preacher
God made thee to his Church. None better knew
Then *Whitaker* to carve to each his due:
The mark of ſaving grace was firſt obtain'd,
And now the mark of Glory thou haſt gain'd.
Enjoy it; and let other Archers ſee
Thy happy pattern, and take aim by thee.

Ra. Robinſon *Miniſter of Mary Wolnoth*, Lombardſtreet, London.

Upon the death of his moſt dear friend, that eminent ſervant and Miniſter of Jeſus Chriſt, Mr. Jeremiah Whitaker, *Paſtor of Mary Magdalen Bermondſey in Southwark.*

THus Cedars fall, thus Stars doe diſappear,
Prophets though Angels, yet but mortals are.
Our *Prophet Jeremy*'s dead, and now there's none
That's fit to make his Lamentation.
Plato once wiſht that vertue could appear
To mortal eyes, his wiſh was granted here.
If any Breviator would comprize
All vertues in a word, then let his eyes

Be

Be fixed here, keep *Whitaker* in minde,
And there you have the vertues all defin'd.
Or would you know what all the Graces are?
In ſhort hand writing, they make *Whitaker*.
Would any have the Bible in a word,
And what the vaſteſt comments can afford?
Read *Whitakers* Works, peruſe his converſation,
And there's the Bible and th' Interpretation;
That Book was in his breſt ſo well ingroſt,
He could reſtore it if it had been loſt.
He that by thee (bleſt Saint) ſhall calculate.
Will finde that Miracles are not out of date.
Who e're was ſo far bleſt to hear him teaching
Was prone to think a Seraphim was preaching.
'Twas *Auſtin*'s wiſh i'th'Pulpit *Paul* to hear;
He had been ſatisfied, hadſt thou been there.
Me thought when thy ſweet ſoul was poured out
In fervent prayer, *I* began to doubt
Whether *Elias* was come down again,
And mounting heavenward with his fiery train.
In this thou didſt excel, he ſcal'd the fort
Alone, but thou thy hearers did tranſport.
But whither goes my doleful Muſe? to ſpan
I'th hollow of thy fiſt the Ocean.
Or to deſcribe his boundleſſe hidden worth?
Nor tongue, nor pen can ſet his praiſes forth.
This only I will adde, he that would draw
His Portraiture, muſt uſe *Apelles* Law,
When to paint Lady *Venus* with a grace,
This Beauty gave a hand, that gave a face;
The third a colour gave, the next a feature,
All joyn'd together made that lovely creature.
In the ſame manner, whoſoe're would paint
The beauty of this thrice illuſtrious Saint,
Muſt riffle all the world, and look apart
For that which ſhines moſt in each noble heart.
One muſt *Humility* give, another Zeal,
Another Prudence brethrens rents to heal.

Learning

Learning a fourth in its higheſt elevation.
A fifth muſt give a ſpotleſſe converſation.
His preaching one man cannot imitate;
Here wee muſt have *Beza*'s *triumvirate.*
And when we 'ave travel'd all the world to finde
Or make a copy of this matchleſſe mind,
When other mens perfections all do fail,
We muſt with that old Limner dram a vail
Upon his pearleſſe parts, or for the reſt,
Say, Here lies that which cannot be expreſt.

Sic flevit Mat. Poole, *Miniſter of Michaels at the Quern in* London.

An Epitaph.

HEre lies Saint Whitaker, *the reſt*
annot, need not be expreſt.
Great ſorrows noiſe not, Give ſome years
For the world to ſpeak in tears.
Firſt this age muſt vent its griefe
In ſighs, the next may finde reliefe,
And joyn their ſorrows to compute
Till griefe returning ſtrikes them mute,
And make them ſilently confeſs
Their loſs: his worth was fathomleſs:

Another Epitaph.

UNder this Stone entombed lies
An heap of contrarieties,
One that's dead, yet doth remain
For perſon, place, and work, the ſame.
His precious perſon was combin'd
Of ſoul and body firmly joyn'd.
So ſtill, theſe parts, though diſtant, yet

In Christ are to each other knit.
To earth his body was confin'd,
Alwaies heav'n had and hath his mind.
His work was preaching, so 'tis still,
And preach his name for ever will.

Mat. Poole.

On the memory of the learned that eminently Religious Minister of the Gospel (his reverend brother deceased) Mr. Jeremiah Whitaker.

WHitaker sleeps; spices you need not bring
For's body; death it self's embalm'd to him.
Ah blessed Saint! his Sermons were not done
When preach'd, he liv'd the Application:
A sigh was breathed out, God breath'd in a pray'r.
Lie gently on him dust, this seed is sown
To spring again at th' Resurrection.
Oh for a verse in black! Reader prepare
For every drop of Ink to melt a tear.
Yet stay; with griefe ther's cause of joy: then thus
Joy shal shed tears for him, and griefe for us.

Benjamin Needler.

In obitum eximii tam Doctrinâ quam pietate Theologi, *Jeremiæ Whitakeri*, funebre

ΕΓΚΩΜΙΑΣΤΙΚΟΝ.

DEsleat occiduos ætas ingrata Prophetas,
Liquit Evangelicum collapsa * synastria cœlum:
Lugentem & mœsto Whitakerus funere mundum
Deseruit; lachrymis squallentem liquerit urbem:
Jam pereat mendax de florido opinio seclo,
Mortuus hic Vates nostrum sepelivit honorem.

* Dr. Gouge. Dr. Walker. Mr. Whitaker.

Corruit & Verax fœcundi gloria roſtri:
Patronum amiſit Pauper; populuſque Lutherum:
Amiſitque pium mutilatæ eccleſia gnatum,
Paſtorem cœtus, Patrem amiſere Miniſtri:
Gens mala præconem; immotam ſynoduſq; columnam.

J. Wells, *Old Jewry*, Lond. *Paſtor.*

To the memory of his dear friend and Paſtor, Mr. Jeremiah Whitaker, *deceaſed.*

BEhold this ſhadow whoſe admired worth
Nor pen, nor tongue is able to ſet forth!
He whoſe vaſt ſoul walk'd through the Iſle of Man,
Is here confined in a ſhorter ſpan.
Whoſe worth the world though 'twere as big again
Were much too ſhort and narrow to contain.
Sweet were his life and death, his wel ſpent daies
Began with goodneſs and expir'd with praiſe.
His lamp was ever burning, never hid;
And when his tongue preacht not, his actions did;
And to his death he ſtil fought faiths good fight,
And then his Lamp exchang'd his borrowed light
For an Immortal luſtre, and here lies,
Enſhrin'd, not dead, for Vertue never dyes.

R. B. *Pariſhioner.*

On the death of the Reverend Mr. Jeremiah Whitaker.

HOw, ſacrilegious Death, prov'ſt thou ſo bold
To rob the Temple of calcined Gold?
What Alchimy profane with thee's ſo juſt,
To turne ſuch metal to ignobler duſt?

Mor

Most orient *Whitaker*, whose beaming rate
Hath foil'd all others to adulterate.
O how with *Roman Bards* shal we complain
That Altars want their incense once again?
That the Church odours cease to orisons bless
Since earths perfumes transform'd to rottenesse.
But is he dead? and can new * *Troy* that bears
His name, not strait dissolve her stones to tears,
And weep into the dust, when they may have
A Burial too? whilst every frighted grave
At this new guest shall charm his mouldring bones
To eccho to the dead the living mones,
That so our Levite by both Tomb and City,
May be condol'd with Epidemick pity.

* City of *London.*

William Lewis, M. of A. *of Trinity Colledge* in *Cambridge.*

Epitaphium ad tutulum Sancti *Whitakeri*, qui quoad corpus morbidus quo ad animum purgatissimus & maximè sanus, circa vesicam gangrena laborabat, circa præcordia sinceritate fulgebat.

POst exantlatos tot nocte dièque labores
Tandem morte venit cœlitus alma quies.
Lassatus morbis studiis rostris, lachrymisque,
Jam placidè hîc dormis sanus in hoc tumulo.
Sanior heu si mens habitasset corpore sano,
Nobis tarda magis mors, tibi tarda minùs.
Abdita namque latet dum vivunt vita piorum
Christo, atque in vitam, dum moriuntur eunt.
Nascitur in vitam qui sic moriturus Olympum
Ascendit solus corpore vulnus habens,

Nec Whitakere *tuum properum magis autumo fatum,*
Namque Caro ante obitum mortificata fuit.

Lugens posuit *Johan. Fuller*, Eccles.
Martin. Lond. Pastor.

More upon the Death, and to the blessed memory of that Man of God, Reverend and worthy Mr. Jeremiah Whitaker, *a Faithfull, laborious, and zealous Minister of Jesus Christ.*

Gen. 28.

SO *Jacob* slept in *Bethel* on the Stone,
Where he enjoyed Heavens glorious vision.
In life, in sickness, *Lazarus*-like the poor
So beg'd, prayed, wept, with ulcers at the door
Of hardned *Dives*, as thou at the Throne
Of grace to a better *Dives* madest thy moan,
God rich in mercy: and so now to us
Thou sleepst our friend, the rich loved *Lazarus*;
Saints live here sick, poor, toylsom at the best;
Whilst from all labours Heaven gives rich blest rest.

So silk-worms with their weary web out wrought,
Themselves uncloath, that they may others cloath.
So with the industrious Bee, thou long hast brought
Sweet Honey from thy lips to others; loath
We were to lose thee; but lights so fast spending,
Themselves shine brightest, and are soonest ending.

Saints tears are Angels wine, which they oft tasting
From this our weeping *Jeremiahs* eyne,
These servants longd for more, and over-hasting
Crav'd leave to take up this so fruitfull Vine,
And it transplant to Heavenly *Canaans* soyle;
Where it bears sweeter fruit with far lesse toyle.

After

After ſo many ſoul-afflicting daies,
Tis juſt thou keep'ſt eternity in praiſe.

Britain that from white-rocks gain'd *Albion* name
Of *White-akers*, reaps crop of higher fame.
Fields here have ſtood white to Heavens harveſt grown,
'Mongſt reſt two white akers moſt richly ſown,
Divine *Whitakers* this rich ſoyl hath born,
Laden with ſound good full and ripeſt Corn;
Both in their generation crown'd with piety
And learning, ſerv'd here the higheſt Deity.
Both Teachers, Preachers, and Profeſſors were
Of ſound Divinity, in *Moſes* chaire.
Both valiant for Chriſts truth, and both beſide
For reformation ſtood 'gainſt Romiſh pride.
Both richly laden Corn, ere harveſt fell,
Harveſt of Autumn-age, and now both dwell
In their Lords barn, Heavens Manſions. What's firſt ſown
Is not firſt cut, but what's moſt ripe, beſt grown.
When earth-quakes ſhake the whole, no wonder then
Church-pillars fall, ſuch prime rare men of men.
Oh that *Eliſha*-like we might inherit
A double part of theſe *Elijahs* ſpirit.
What famin's comming well may *England* doubt,
When God and men thruſt Harveſt-labourers out.

Jeremiah Whitaker. Anagram. { *I wake him heartier.* / *I here I a white mark.* }

Saints dead, their Names embalm'd like Phœnix lie
In her ſweet funeral pile of ſpicery.
(Emblem of reſurrection) whence goes forth
A ſavor of moſt rich and precious worth:
So from thy fragrant name in death aſcends
A ſume of lively hope that chears thy friends.
For though in death thy wearied body ſleepeth,
He'l keep and wake thee that his Iſrael keepeth.

Our

Our *Lazarus* not in death but sleep doth dwel,
I wake him heartier speakes he shall doe well,
Whilst life and truth this promise did averre
I goe to wake him, sure then heartier.

So over-toild labourers, Harvest-spent,
Are to their bed of rest more timely sent,
That when in Morn they heartier awake
To'th masters joy they may themselves betake.

Upon the second Anagram, { *Jeremiah Whitaker*, Anagram: *I here, I a white mark.*

Nor is this all thy precious name affords
Of use, thou gavest us ever more then words.
I, I here a white Mark shews us beside
Thou art a white, a Mark, our faithful guide,
A *Paul* in health, for paines; for patience
A *Job* in sickness, and without offence.
Now in white mark a star thou dost appear
Of the first magnitude and highest sphear;
Directing us least wandring in the dark
By sin we rove from the high callings mark,
And misse our garland that rich glorious prize
To which thou a im'st us, blessed Paradise:
Thy name blest soul thus by a sacred charme
From Earth to Heaven gives us a loud alarm.

J. F.

Upon

Upon the Life and Death of that precious Servant of God, Mr. Jeremiah Whitaker, *whose name (like that of his Lord and Master) is an Ointment poured forth.*

JEREMIAH WHITAKER, *or*

Etymologie.

He shall exalt God. } His work, *Jer.* 20. 13.
God shall exalt him. } His wages, *Jer.* 5. 10.

White-aker.

A field white for Harvest, } *His fitnesse for Heaven.*
John 4. 35.

BLest Saint, how well thy Name and worth agree!
In Name and Office thou art *Jeremy*.
A God-exalter, and by God exalted;
A *Priest*, a *Prophet*: one that never halted
Twixt God and *Baal*, twixt the truth and errour,
Nor couldst be made to start for hope or terrour.
Heroick Champion, thou deaths venemous sting
Hast conquer'd and with Christ now raign'st as *King*,
A wise and faithful *Labourer* for thy Lord,
To gather in his *Harvest* by the word:
Thou hast approv'd thy selfe to Earth and Heaven,
Witnesse thy Life and Doctrine purg'd from Leaven.
Both *Labourer* and *Harvest* were thy part,
The former living, this thou dying art.
The *Feild* being for *Harvest*, *Ier. White-aker*,
Is reapt, and of a better soyle partaker.
Thy melting teares now cordial-water be,
Let me thy sorrowes taste, thy joyes to see.

Roger Drake, Pastor of *Peters West-cheap*.

A

A Funerall Elegy upon the reverend his deare deceased friend, Mr. Jeremiah Whitaker.

O Let me weep, and even like a Spring
Unto the Sea of griefe some Tribute bring.
These Cheekes of mine with Teares bedew'd shall swell
For this Seraphique Saint who lately fell.
To lose a Friend is sad, but for our Nation
To lose a Jeremy is Lamentation.
Could he from death some way released be
His vertues surely might have set him free;
But 'twas a debt; and what enflamed desire
Had he to leave his mantle and flye higher!
How shall I praise his worth, and not dispraise?
Say more, and not say lesse? darkning his rayes.
Meeknesse, humility, in this Orbe shin'd,
In him the chaine of Graces was conbin'd.
How was he fir'd with zeal even from his youth,
And though he lost all, would hold fast the truth.
With Jeremy he was a man of strife,
Yet not for Tithes but Souls; this was his life;
A downright, upright man he was, a Star
Whose sacred influence diffused far:
And that of these an end I may enclose,
His faith in Christ he solely did repose.
This matle him when he felt the sharpest pain
Upon the flinty racke, not to complaine;
Nay when he at the point of death did lye,
Did as the milky Swan most gently dye.
What did he dye? his soul as in a Cell,
In heavens bright Paradise is gone to dwell
Among the Cherubines, where he doth ring
With them that joyntly Hallelujahs sing:
Where he for teares in joy doth much encrease,
Pleasure doth him of former paine release;

He

He never ſhall of Stone, or Vlcer beare,
He never need any more ſickneſſe feare.

Deare Saint! I ſooner had adorn'd thy hearſe,
But griefe firſt vents by weeping, then, by verſe.

Thomas Watſon, *Paſtor of* Stephens
Walbrook, London.

Upon the death of that Reverend Divine, *Mr.* Jeremiah Whitaker.

STay and lament, all you that travel by;
'Tis *ſin* to paſſe, and not to caſt an ey
Upon this mournful *ſpectacle*, the *hearſe*
Of one, whoſe *name* can dignifie a *verſe*.
Loe here th' *exuvium* of that heavenly ſoul,
Who living did by's *words* and *works* controule
The pow'r of *ſin* and *Satan*; and whoſe breath
Redeem'd poor ſouls from *darkneſs*, and from *death*.
And by his pious *Doctrine* did convince
The ſly *Temptations* of that ayery *Prince*.
He whoſe whole life, was a continued *Tract*
Of practicall Divinity, each *act*
A *Sermon*, and each *word* an *explanation*;
So that his *Audients* might, by *imitation*
Of him, and of his life, to Heaven come,
Although they had been *deaf*, or he been *dumb*.
But that *Almighty pow'r* who from above
Does all things order, and in whom we move
Wrapt all theſe *treaſures* up in brittle *Clay*;
Death gave't a crack, and ſo tooke all away.
And now our *griefs* amount to ſuch a ſumme
That to expreſs them beſt is to be *Dumbe*.
They that can *count* their wealth, are *counted* poore,
And who can *ſpeak* his greifes can ſuffer more.

Tis diminution to his *worth*, to weepe
With *ſingle* Teares we his whole flock of ſheepe
Joyne in one *Lamentation*, and let fall
Our *generall* teares at this ſad *Funerall*
Of our *dear Shepherd*, in whoſe fatal *grave*
Both he and we one joint *interment* have.
From hence there's no *return* for him to us,
But we muſt by degrees all follow thus.
He's gone before to *uſher* us, now dead
What all his life he wrought is perfected.
Living he ſhew'd the way to Heaven, whether
Now dead he's gone to cleare our paſſage thither:

Pariſhioners of Bermonſey.

FINIS.

Books newly printed by *Ralph Smith*, viz.

Mr. *Dicksons* Expoſition on the whole Book of the *Pſalmes* in three Books.

The *Chriſtian Charter*, ſhewing the priviledge of Believers in this life, and in the life to come: by Mr. *Watſon*, Miniſter of *Stephen Walbroke*; the third Edition, much enlarged.

Alſo, Mr. *Watſons* Art of Divine contentment; the ſecond Edition.

Mr. *Hutchinſons* Expoſition on the ſix ſmall Prophets, viz. *Obadiah*, *Jonah*, *Micah*, *Nahum*, *Habakkuk*, *and Zephaniah*.

Mr. *Hutchinſons* Expoſition on the three laſt Prophets, viz. *Haggai*, *Zechariah*, *Malachi*.

An Expoſition on the whole book of *Eccleſiaſtes*, by that late learned and pious Divine, Mr. *John Cotton*, Paſtor of *Boſtock* in *New England*.